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BUILDING THE HOUSE OF THE LORD

If there is a limbo for lost words, then religious language has surely sent more than one forlorn specimen there. We no longer speak of God's providence "preventing" man's efforts. Christ no longer tells His disciples to "suffer" the little children to come unto Him. We no longer profess our belief in the judgment of the "quick" and the dead. In many cases language suffers small loss by this process of continual dying, for it is accompanied by a continual rebirth of new usages. Language is a living thing that outgrows its outer shell from time to time. But occasionally when desuetude, or at least the weight of semantic changes, threatens the life of a word, there is something more at stake than the risk of quaintness. The concept that the word expresses may likewise perish.

That is the case, we believe, when a faint smile or a touch of irony accompanies the use of the word "edify." To characterize a story as an "edifying tale" or an action as an "edifying deed" is not always complimentary in our present-day idiom. Yet our most modern translations of the New Testament persist in using the word; contemporary spiritual writers, like their classical forebears, do not try to avoid it; and the rules of religious groups frequently enjoin edification. The word has all but reached a transitional stage in its history; and lest the ironical usage dominate, it is time to re-examine the biblical foundations of the word and recall the richness of meaning it had for St. Paul especially. Perhaps our investigation can help preserve an element of Christian spirituality that is imperiled as well as explain how it has come to be nearly forgotten.

The question of the real meaning of "edify" in St. Paul's Epistles cannot be solved merely by recalling the etymology of the word. In English (ultimately in Latin) as in New Testament Greek, it is true, the word "edify" originally meant "to build." But it is not enough to assert that we should keep in mind its original meaning. What is being built when we use the word in a religious context? Who does the building? How is it done? And finally, how has it happened that modern usage, even religious usage, has lost sight of this building metaphor? These are some of the questions that we shall try to answer in the following pages. We could not possibly

discuss all of the New Testament passages, nor even only the Pauline passages, that speak of building, but we can make a selection based on the texts that contribute most to the problem, beginning with the Gospels and going on to St. Paul.[1]

UPON THIS ROCK I WILL BUILD MY CHURCH

One of the accusations brought forward at the trial of Jesus before the Sanhedrin was that He had claimed to be able to destroy the Temple and rebuild in it in three days (*Matt.* 26:61). The claim was made, St. John relates, after the cleansing of the Temple: "'What sign do you show us of your right to do these things?' Jesus answered them: 'Destroy this Temple and in three days I will build it up again.' Then the Jews said: 'For forty-six years this Temple was under construction, and you are going to rebuild it in three days?' But," St. John adds, "He was speaking of the temple of His body" (*John* 2:18-21).[2] And as the theology of St. Paul will show us clearly, Christ was speaking of something more than His Resurrection.

To understand both the Jews' indignation at this assertion of our Lord and also the full meaning of His words, we must consider what the Temple meant to the Jews of the Old Testament. King David first proposed to build a temple in Jerusalem to house the Ark of the Covenant and thus to provide a dwelling place for the presence of God among His people. But Yahweh did not permit David to put his plans into execution, for David's was a reign of conquest and establishment of the kingdom of Israel: "You shall not build a house for my name, because you have shed so much

[1] This study is indebted in varying degrees to a number of works on edification that have appeared in French and German:

P. Bonnard, *Jésus-Christ édifiant son Église. Le concept d'édification dans le Nouveau Testament* (Neuchâtel-Paris: Delachaux et Niestlé, 1948).

O. Michel, article *oikodomeō, oikodomē* in G. Kittel's *Theologisches Wörterbuch zum Neuen Testament,* vol. V, 139-150.

A. Schoenen, O.S.B., "Aedificatio. Zum Verständnis eines Glaubenswortes in Kult und Schrift," in *Enkainia,* ed. H. Emonds, O.S.B. (Düsseldorf: Patmos-Verlag, 1956), 14-29.

O. Semmelroth, S.J., "'Erbauet einer den anderen' (1 Thess 5, 11)," *Geist und Leben* 30 ('57), 262-271.

C. Trossen, "Erbauung," *Theologie und Glaube* 6 ('14), 804-812.

[2] Citations from the Bible are the writer's translations from the Greek and Hebrew texts.

blood before me upon the earth" (*I Par.* 22:8). The reign of David's son Solomon would by contrast be one of peace and prosperity, and by divine decree Solomon would undertake "to build the house of the Lord." The construction of the Temple was the highlight of Solomon's reign. The almost extravagant richness of the building and its furnishings are depicted by the Old Testament historians in minute detail. True to His promises, Yahweh dwelt among His people in the house Solomon had built for Him, filling the sanctuary at its dedication with the cloud of His glory.

The central position in Jewish life that the Temple assumed from that day on is reflected in the prayer of Solomon at the consecration ceremony. "Behold the heights of heaven cannot contain thee; how much less this house that I have built. . . . Hear the entreaty of thy servant and thy people Israel praying toward this place; hear in thy dwelling place in heaven, and hearing, forgive" (*III Kings* 8:27,30). Whatever the people undertake, if they pray in or toward the Temple for its success, may Yahweh, Solomon prays, hear them and bless their undertaking. The Temple became not only the central place for prayer and sacrifice, but also the symbol of the presence of God and the sign of unity of the theocratic people Israel.

Yet just as in God's plan of salvation the Old Covenant was not endowed with permanence, so the Temple, for all its importance and its splendor, was not to last. Some 370 years after the dedication ceremony, the Babylonian conquerors led into exile the faithful worshippers grouped around the Temple and razed the building completely. Following the Exile, the returning remnant of the people set almost immediately about the task of rebuilding God's house, as they put it, of "building to Yahweh, the God of Israel" (*I Esd.* 4:3). The Second Temple was if anything even more strongly the symbol of Jewish faith and unity of worship. We cannot trace its history here, the story of its desecration at the hands of the impious Antiochus Epiphanes or of its rededication under the courageous Maccabees. Let us simply note that the life of this Temple came to an end in 19 B.C. when Herod the Great, the pawn of Rome, in order to win the favor of his Jewish subjects, began the construction of the new Temple that was hardly finished eighty years later. This was the most magnificent Temple of all, the one that Christ sat in when He amazed the rabbis with His

learning, the one that He cleansed of its impurities, the one of which He predicted the utter destruction at the Fall of Jerusalem in A.D. 70.

Even before the final disappearance of the Temple, Christ promised to rebuild it. He compared Himself to the Temple, as St. John observed, and we may note how He fulfills the role of the Old Testament sanctuary. He is more than a symbol of the presence of God among His people; Jesus Christ is God Himself incarnate. He is more than the sign of the unity of God's people; He is the very life-giving principle of the oneness of Christians, for whom He prayed, "That they may be one, as you, Father, in me and I in you, that they may be one in us" (*John* 17:21). Christ is the center of worship; toward Him and through Him and to Him do Christians pray. His is the sacrifice of the New Law reiterated perpetually in memory of Him.[3]

Christ's promise to rebuild the Temple in three days was a prediction of His Resurrection, the restoration of the new Temple to replace the old. But Christ made another promise to build that would be considered by the New Testament theologians in close connection with the Temple sayings. In response to Peter's confession of belief that Jesus was the Messiah and the Son of God, Christ answered: "I tell you that you are Peter, and upon this rock I will build my Church, and the gates of hell will not prevail against it" (*Matt.* 16:18). We who normally depend upon an English translation of the New Testament are liable to lose sight of the fact that the metaphor in these words of Christ does not hinge upon the word "church" at all, but upon the word "build." The primary meaning of our word "church" (from the Greek *kyriakon*) is "the house of the Lord," a building reserved for worship; to us, "building a church" seems to be a perfectly ordinary expression. But the Greek word *ekklēsia* used in this quotation had no such meaning in the time of Christ. It designated rather a community or assembly of people, and with the overtones brought to it by the Greek translation of the Old Testament, familiar alike to Christ and to His hearers, it was not just any assembly, but the gathering of the people of God. It would be a truer rendering of Christ's

[3] The Temple theme in the whole Bible is the object of a study by Fr. Yves M.-J. Congar, O.P., *Le Mystère du Temple* (Paris: Éditions du Cerf, 1958). Cf. in particular Part II, pp. 131-275.

words, though a less smooth one, to say: "Upon this rock I will build the assembly of my people."

Was the metaphor of "building" the people of God original with Jesus? Had it been completely unheard of, it might have had less effect on the disciples' ears than in fact it did, at least until after the fullness of Christ's revelation on Resurrection and Pentecost days. The genius of so many of the sayings of our Lord lay partly in the fact that He called upon the language rendered both familiar and sacred by Old Testament usage to express the replacing of the old order with the new. The figurative use of the verb "to build" is found in several places in the Old Testament books. Yahweh promises Solomon, despite the king's unfaithfulness: "I will be with you and I will build you a sure house as I built for David and I will give Israel to you" (*III Kings* 11:38). The "house" that God will build is the dynasty of the king. In the *Psalms* God is the builder of the people symbolized by the city of Jerusalem: "Yahweh builds up Jerusalem, He gathers up the outcasts of Israel" (*Ps.* 147:3). But the passages that must have sprung to the minds of those who first pondered Jesus' promise to Peter were those in the prophecy of Jeremiah, where repeatedly God is spoken of as building the people Israel: "Again I will build you and you will be built, virgin of Israel" (31:4); "I will restore the fortunes of Judah and the fortunes of Israel and build them up as they were before" (33:7). Frequently the metaphor of building is combined in *Jeremiah* with that of planting the Lord's vineyard, which also signifies the people of Yahweh: "I will keep watch over them to build and to plant, says the Lord" (31:28).

In the context, therefore, of the Old Testament metaphor of God's building up His people, the promise of the primacy of St. Peter meant that Christ would be the builder of a spiritual edifice, His Church, the assembly of His people, upon the rock foundation of Peter as apostle and vicar of Christ. It remained for St. Paul to develop further the building metaphor of the Church and to combine it with that of the spiritual Temple.

Our brief analysis of these two metaphors used by our Lord enables us to offer tentative answers to some of the questions that this study raises. The builder in Christ's use of the term is God Himself or His divine Son. What is being built is basically the spiritual Temple, the Church as the permanent assembly of God's

people. And finally, the purpose of this building is to perpetuate God's presence among His people and to provide a vehicle for continuing the salvation accomplished by the death and Resurrection of the Son of God.

There is one more saying of Christ involving the building metaphor which we shall recall here, for this passage, too, plays a role in the theology of the Church in the rest of the New Testament. In this instance Christ compares Himself to a stone: "Jesus said to them: 'Have you never read in the scriptures: "The stone which the builders rejected has become the keystone; this is the work of the Lord and it is wondrous in our sight"'" (*Matt.* 21:42; *Mark* 12:10; *Luke* 20:17).[4] The text which Jesus quotes here is from *Ps.* 118:22-23. The builders, in His use of the quotation, are the Jews who judged that Jesus did not fit the specifications they had imagined for the Messiah. Consequently they rejected Him, but in spite of them, He was to become the keystone of the spiritual edifice that is the Church. The metaphor was probably based upon the building of the Temple, since that event would certainly have been outstanding in the minds of the Jews.

We have followed a number of modern authors in translating the Greek words *kephalē gōnias* as "keystone."[5] That need not mean strictly the keystone, or central voussoir, of a vault or arch, which indeed is the principal support of the whole structure, for vaulted construction was not used in Palestine to any notable extent in Christ's time, much less in the age of the Psalmist or in the Temple itself. Good arguments from ancient literature as well as from ancient interpretations of *Ps.* 118 have been adduced, however, to show that by "keystone" is meant the central stone above the portal of a temple, which is the crowning piece of the façade. The implication is that Christ compared Himself to the crowning stone of the spiritual Temple, the final element of it without which the whole edifice would be lacking in form or meaning. If we follow the more common translation "cornerstone," we must be careful again to

[4] For the Messianic implications of the stone metaphor in the Old Testament, cf. E. F. Siegman, C.PP.S., "The Stone Hewn from the Mountain (Daniel 2)," *Catholic Biblical Quarterly* 18 ('56), 364-379.

[5] Cf. J. Jeremias *"Kephalē gōnias—Akrogōniaios," Zeitschrift für die Neutestamentliche Wissenschaft* 29 ('30), 264-280; articles *akrogōniaios—kephalē gōnias* in Kittel, vol. I, 792-793, and *lithos,* vol. IV, 272-283.

avoid reading our own connotations into New Testament metaphors. The cornerstone is not in any case what a modern cornerstone would be, a part of the foundation. The ancient term meant the topmost stone in the corner between two walls, important because it had to be well cut and strong enough to bind the walls together. The traditional interpretation of this role of Christ is that He binds together in His person and His Church the two hitherto fundamentally divided groups of the Jews and the Gentiles. Whatever interpretation we choose, there is consistency in the fact that Christ Himself is the crowning and binding element of His Church, while the foundation of the Church is the rock of Peter and his successors. We shall see, however, in the Pauline elaboration of the metaphor, that the picture is not entirely so clear cut.

YOU ARE GOD'S BUILDING

Before we begin the study of the Epistles of St. Paul, with which the rest of these pages will be concerned, let us first examine one passage from the *First Epistle of St. Peter* that resumes the keystone-cornerstone theme. "Coming to Him, the living stone, rejected by men but chosen and precious before God, like living stones be yourselves built into a spiritual house, for a holy priesthood, to offer spiritual sacrifices pleasing to God through Jesus Christ. For it says in scripture: 'Behold I lay in Sion a stone, a keystone chosen and precious, and he who believes in Him will not be put to shame.' For you, therefore, who believe, He is honor, but for those who do not believe, 'The stone which the builders have rejected has become the keystone,' and 'a rock which causes stumbling and a stone which makes men fall'" (*I Pet.* 2:4-8).

Regarding the most literal meaning of the passage first, it should again be noted that we have chosen the translation "keystone" with the reservations mentioned above. Here, however, two different Greek words are translated by the same English expression in successive verses. The author of the *Epistle,* however, is linking together three Old Testament citations,[6] and it is clear that he is applying the metaphor of a stone to Christ in more than one sense. The keystone or cornerstone in the last figure must mean some sort of foundation stone which can serve to make men stumble

[6] *Isa.* 28:16; *Ps.* 118:3; *Isa.* 8:14.

and fall. It would be unfair to the author's intention, however, to try to push the details of his metaphors too far.[7]

The important feature of this theological reflection on the keystone-cornerstone theme is that it extends the image of Christ as a living stone in the spiritual house which is His Church to the members of the Church as themselves living stones. The imperative "be built into a spiritual house" is not merely a passive recommendation; the Jerusalem Bible translates more appropriately as: "Lend yourselves to the building of a spiritual edifice." St. Peter uses this passage as the climax of an exhortation to the practice of Christian virtues: faith and hope, obedience to the truth, holiness of conduct, love of one another, avoidance of deceit and envy and slander. It is therefore an exhortation to the work of edification; the object of the edification is clearly the spiritual house of the Church. The building of that house is participation in the work of the holy priesthood, the offering of spiritual sacrifices. All this becomes even more explicit in the teaching of St. Paul.

In a very beautiful passage of his *Letter to the Ephesians*, Paul expresses the synthesis of his teaching on the Church as the spiritual Temple, and in so doing he ties together the elements which we have thus far seen in the Gospels and in *First Peter:* "You are no longer strangers and aliens, but you are fellow-citizens with the saints and members of God's household, built up on the foundation of the apostles and prophets, Christ Jesus Himself being the keystone. In Him the whole building is joined together and grows into a temple sacred in the Lord; in Him you are also built together into a dwelling place of God in the Spirit" (*2*: 19-22).

Let us examine some of the details of this picture.[8] The passage is addressed to the Gentiles, formerly "strangers and aliens" to the Covenant of Israel, now members alike with the Jews of the New Covenant of the Church. The Church is first compared to a city ("fellow-citizens"), then to a house or building whose foundation is the apostles and prophets of the New Dispensation. Paul undoubtedly recalls the role of Peter the Rock as the foundation

[7] It is interesting to note that the Qumran Essenes also compared their organization to a "holy house," making use of the keystone-cornerstone passages. *Manual of Discipline* 8: 5-8 offers a good parallel to *I Pet.* 2: 4-8.

[8] Cf. S. Tromp, S.J., *Corpus Christi quod est Ecclesia. I. Introductio generalis* (Rome: Pontificia Universitas Gregoriana, 2nd ed., 1946). See especially pp. 61-63.

upon which Christ promised to build His Church. There is no contradiction in the fact that in another Epistle Paul warns: "No one can lay a foundation other than the one that is laid, which is Jesus Christ" (*I Cor.* 3:11). Christ is truly the foundation of the spiritual life of the Church, and His role is delegated to some extent to Peter as first Pope and to the apostles, to a lesser extent, as bishops and leaders of the life of the Church. Moreover, in another sense, the latter are properly the organizational foundation of the Church's visible structure.

The keystone or cornerstone of the building is Christ Himself in the sense that we have already sketched. The role of Christ here is to join together the whole edifice; we recall that Christ by the communication of His own supernatural life in grace is the sovereign vital principle and unifying bond of His Church. The "building" that is fitted together can be understood in two ways. The Greek word *oikodomē,* like the English "building," means both a completed structure and the process by which the structure is made. Christ unifies the Church taken as a complete whole, but the Church is also a reality in the process of realization on earth. It is not static, but dynamic, ever growing, absorbing new members and breathing life into all its members.

Finally, St. Paul's metaphor joins with the Old Testament theme of the Temple when he identifies this building that is the Church as a Temple sacred to the Lord.[9] Elsewhere Paul explicitly identifies the Christian community with the Temple of the living God (*I Cor.* 3:16; *II Cor.* 6:16). We recall that by grace we are personally made temples of the Holy Spirit; this too is a Pauline metaphor (*I Cor.* 6:19), but the primary significance of the Old Testament Temple persisted for Paul in the collectivity that is the Church. The chief constitutive element of the spiritual Temple is the presence of the Holy Spirit in the Church, just as the whole function of the material Temple of Jerusalem was to house the presence of Yahweh in the Ark of the Covenant. From our acquaintance with allusions to the spiritual Temple in the New Testament we might take note of a further parallelism. Christ compared Himself to a living stone, and Peter (and, implicitly at least, Paul

[9] Cf. M. Fraeyman, "La spiritualisation de l'idée du Temple dans les Épitres pauliniennes," *Ephemerides Theologicae Lovanienses* 23 ('47), 378-412.

also) compared the members of the Church to living stones on the strength of their participation in the unifying power of Christ in the Church. Similarly, Christ compared Himself to the Temple itself, and Paul compares all Christians to temples by virtue of the indwelling of the Holy Spirit in them. Finally, the Temple *par excellence* is the Church itself, which is animated by the same Spirit. We may see in this parallelism the two aspects of edification that we shall bring out more explicitly in the conclusion of this article: the individual and the collective aspects, which are closely related by the bond of the Spirit. In fact, one of the other New Testament metaphors for the Church, that of the vine and its branches, shows that the very life of the individual is a function of the life of the whole. It is only by being built into the Temple that is the Church that the Christian is himself a temple of the Holy Spirit, for as St. Paul reminds us elsewhere in the *Epistle to the Ephesians,* there is but "one body and one Spirit" (4:4).

We have grown accustomed to think of the Church in terms of the Mystical Body of Christ—this by virtue of the usage of the Church and by the clear preference of St. Paul for this metaphor. But of the many New Testament metaphors for the Church (city, vine, spouse, kingdom, and others), that of the spiritual Temple is second in importance, and Paul's frequent use of the metaphor of building most often refers to the building of this Temple. The two images of the Mystical Body and the spiritual Temple have many parallel aspects. To the head of the Body, which is Christ Himself, corresponds the keystone or crowning stone of the Temple. The members of the Body are the living stones of the Temple. The soul of the Body, the Holy Spirit, corresponds to the presence of the Spirit in the Temple. This parallelism was prominent in Paul's mind, for he even mixes the two metaphors in a later passage of *Ephesians:* Christ appointed that some should be apostles, some prophets, some evangelists, some pastors and teachers, "for building up the body of Christ"; and from Christ, who is the head, the whole body derives its growth and "builds itself up in love" (4:11-16).

We have established that Christ Himself is the primary builder of His spiritual Temple, but St. Paul has more to say about who is the subject of edification. First of all, he applies the term to his own ministry. In the *Second Epistle to the Corinthians* he twice mentions "our authority which the Lord has given for building you up

and not for destroying you" (10:8; 13:10). He also gives the reason for his preaching as edification: "We have been speaking before God in Christ, and all of this, beloved, for your upbuilding" (*II Cor.* 12:19). Surely the Apostle did not derive this concept of his ministry, as has been suggested, mainly from his familiarity with construction and buildings, especially pagan temples, in the great cities he was constantly visiting.[10] Rather, he had in mind the building of the Temple of Jerusalem, which he saw during his visits to the city, and especially he alluded to the Old Testament mission entrusted to the prophet Jeremiah by Yahweh Himself. The word of the Lord came to the prophet saying: "Behold I have put my words in your mouth; see, I have appointed you this day over the nations and the kingdoms . . . to build and to plant" (*Jer.* 1:9-10). We have already seen the thread of the building metaphor that runs through the *Book of Jeremiah.* Just as Yahweh, the builder of His people, communicated His work to His prophet, so has Christ, the builder of His Church, delegated His work to His Apostle Paul, and indeed to the apostles as a group and to their successors in the Church. For the apostle as builder Paul reserves the term "master-builder" (the Greek word is the origin of our "architect"): "For we are God's fellow-workers, you are God's field, God's building. According to the grace of God given to me, like a wise master-builder I have laid a foundation, but another builds upon it" (*I Cor.* 3:9-10).

The final answer to the question of who is the builder is that in respect to one another and to the Church as a whole, every Christian must participate in the work of edification. This extension of what is sovereignly Christ's task, and by delegation that of the apostles, is implied in the passage from St. Peter cited above. There is no mistaking Paul's insistence upon it: "Let us pursue the things that make for peace and mutual edification" (*Rom.* 14:19); "Let each one of us please his neighbor for his good for the purpose of edification" (*Rom.* 15:2); "Go on encouraging one another and edifying one another as you are doing" (*I Thess.* 5:11).

LET ALL THINGS BE DONE FOR EDIFICATION

The last question that we propose to answer will bring our study around to the evolution of the word "edification" in religious language.

[10] Cf. Trossen, *art. cit.*, 807 ff.

We begin by asking: In what for St. Paul does the work of edification consist? We could dispose of the question by saying that everything that contributes to the growth of the Church, in numbers or in holiness, is edification. But since we have shown how the work takes place on three levels—those of Christ, the hierarchy and priests, and all the faithful—let us examine some of Paul's specific answers.

It was clear to St. Paul, as it is to us, that Christ's historical contribution to the building of the Church was His life's work of teaching, healing, sanctifying, redeeming mankind by His death and Resurrection. The continuing of that work in the Church is a supernatural miracle of the grace of Christ. In his leave-taking sermon to the elders of Ephesus, Paul states: "For now I commend you to God and to the word of His grace, which has the power to edify [you] and to grant [you] the inheritance among those who have been sanctified" (*Acts* 20:32).[11]

As for the apostle, be it Paul himself or any of the leaders of the Church then as now, the first means of edification is to "lay the foundation" (*Rom.* 15:20; *I Cor.* 3:10 ff.). It is clear from the context of the *First Corinthians* passage quoted above that this metaphor refers primarily to preaching Christ to unbelievers to extend the Church to them and to build them into the Church. The second duty of the apostle is to build upon the foundation that is laid; that is, to nourish the faith that is planted in men's hearts, by preaching, teaching, administering the sacraments—in short, by all the offices of the bishops and priests in regard to the faithful. All of Paul's words to the Corinthians, he says, words of teaching and exhortation, have been "for your edification" (*II Cor.* 12:19). The works of the apostles, prophets, teachers and pastors, which are the "work of ministry," are for "building up the Body of Christ" (*Eph.* 4:11-12).

What, finally, is the role of all Christians, laity as well as clergy, in building up the Church? St. Paul gives a few specific examples and from them we can infer the full meaning of edification on the part of all. In *Rom.* 14 it is the power of good example that strengthens the faith of our neighbor and "makes for edification."

[11] It is possible that the phrase "which has the power . . ." should refer to God Himself, and this rendering would not greatly alter the meaning. In some manuscripts the second "you" which I have bracketed is explicitly part of the text; the meaning is unmistakable without it, however.

Even in matters where we can act with a good conscience—St. Paul refers specifically to the eating of foods once thought sinful by the Jews—we should adopt as one of the motives for our action the effect it will have on the consciences of others. In the *First Epistle to the Corinthians* Paul returns to the same theme twice, ending his second discussion with an appeal to seek not one's own advantage, but that of the community, in order that the community may be saved (*I Cor.* 10:33). Secondly, Paul says that it is not "knowledge" that edifies, but it is love (*I Cor.* 8:1). "Knowledge" (Paul is probably referring to a sort of Gnostic doctrine being spread at Corinth) only puffs us up, but love, *agapē,* the type of fraternal charity that has meaning for Paul only in so far as it is rooted in the love of Jesus Christ, builds up the Church. The whole body of Christ, we recall from the *Epistle to the Ephesians,* grows and builds itself up (edifies itself) in love (4:16). Thirdly, St. Paul mentions that personal integrity in our dealings with others is truly edifying. After an exhortation to avoid lying, anger and theft, he concludes: "Let no evil word come forth from your mouth, but only such as is good for edification, as need requires, so that it may be of service to those who hear it" (*Eph.* 4:29).[12]

It is clear from the examples used by St. Paul in the Epistles that virtually all of the actions that we perform as members of the Church animated by the Holy Spirit are works of edification. It is clear also that there is a basic distinction between the official actions of the bishops and priests as heirs of the authority of Christ, and the works of all Christians, clerical or lay, as heirs of the gift of the Holy Spirit. This distinction is worked out both theologically and practically by Fr. Yves Congar, O.P., in his remarkable book, *Lay People in the Church.* We can do no more here than refer the reader to the discussion in that work. Fr. Congar sums up the work of edification on the part of all Christians thus: "The Church is built together by the intercourse of its members one with another in a whole pattern of services, of mutual enlightenment, or taking opportunities, by the habitual use for the benefit of the body of the

[12] The last phrase of this passage may mean: "so that it may impart grace to those who hear it." The idea would be that our good works that are edifying in the Pauline sense can serve as channels through which God gives grace (i.e., for St. Paul, His divine favor) to our neighbor. This rendering would strengthen our thesis on edification, but it is not wholly clear that the text requires it.

gifts which each one has received: such a Church cannot be called by any other name than 'community.' "[13]

This allusion to the communal life of the Church leads us to the final problem we wish to discuss. One cannot help observing, while reading the texts of St. Paul on edification, that what seems to be built up is in some cases the Church as a particular community or as a whole and in other cases the individual member of the Church. Paul speaks both of edifying the Body of Christ and of edifying one another. And the existence of these two aspects of edification, individual and collective, has given rise to the semantic problem of the word "edification" which we mentioned at the outset of these pages. It is entirely possible for Christians to forget, by dint of constant usage, the collective aspect, and to think of edification in terms of individual spiritual improvement. Historically that is exactly what has happened. The individual aspect of edification was emphasized by some of the Fathers of the Church only a few centuries after St. Paul wrote his Letters, and unfortunately it grew disproportionately in some of the currents of spirituality which Christianity has known in the past four centuries. It was really only a short step to making "edify" synonymous with "improve spiritually" or even "foster pious feelings" and from there to altering the whole idea to the sentimental and utterly selfish concept that is rightly ridiculed in the modern ironical use of the adjective "edifying." Undoubtedly Luther's early translations of the Bible were either a partial cause or an effect of this change—it is impossible to say which—when they substituted the word "to improve" (*bessern*) for "to build up" (*bauen*) in many of the Pauline passages on edification.[14] Currents of Protestant individualism or subjectivism made their contribution to the loss of the Pauline metaphor, but also certain trends in Catholic spirituality, especially of the nineteenth century, that were basically self-centered and disproportionately sentimental were also at fault. The whole evolution of the concept is well reflected in the growth of the verb "to be edified" (in other languages a reflexive verb: *s'édifier, sich erbauen*).

[13] Y. M.-J. Congar, O.P., *Lay People in the Church, A Study for a Theology of the Laity,* translated by D. Attwater (Westminster, Md.: Newman Press, 1957), pp. 323-324. The whole of Part II, chap. IV deals with our theme.

[14] Cf. Schoenen, *art. cit.*, p. 29.

St. Paul himself foresaw this problem and sought to clear it up. We have attempted to show by our rudimentary sketch the Pauline theology of the Church as the spiritual Temple built by Christ in the Holy Spirit and at the same time in the process of being built by the successors and members of Christ in the same spirit. It should be clear that Paul's emphasis in his use of the verb *oikodomeō,* "to edify," was overwhelmingly on the communal or collective aspect. What we build up by our good works as members of Christ is the Church of Christ. Our edification of individuals in the Church has meaning only in relation to the whole, for the Church is the presence of God among men and in them individually. If we may again mix metaphors for an instant, as the New Testament does, the branches are dead unless united to the vine. The salvation of men is the goal of the Redemption, but this salvation is effected through men's sharing in the divine life in the Church.

Let us examine one final passage of the Epistles in which St. Paul lays down a corrective to any misunderstanding about the object of edification. Writing to the Christians of Corinth, the Apostle warns: "Strive earnestly for the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God, for no one understands him, but he speaks in spirit mysterious things. But he who prophesies speaks to men for their edification, exhortation and consolation. He who speaks in a tongue edifies himself, but he who prophesies edifies the Church. I would have all of you speak in tongues, but I would rather have you prophesy. He who prophesies is greater than he who speaks in tongues, unless someone interprets so that the Church may be edified" (*I Cor.* 14:1-5).

The object of Paul's solicitude in this whole chapter of *First Corinthians* is the profusion of charismatic gifts of the Holy Spirit in the early Corinthian Church. The gift of tongues consisted in making utterances aloud, under the direct inspiration of the Holy Spirit, either in languages not understood by the speaker and his hearers, or in languages of themselves unintelligible to human ears. This gift, Paul explains, is evidence of the presence of the Holy Spirit within the speaker and is thus a confirmation of his faith and an act of personal edification. The gift of prophecy in the Epistles must be distinguished from the charism of the Old Testament prophets by which they were able to foretell future events in the drama of salvation. Prophecy in the New Dispensation means the

ability to explain to others the revelation of God, in particular by interpreting the Scriptures. It is obvious that while this gift is no less an evidence of the indwelling and operation of the Spirit and hence personally edifying, it is directed primarily towards strengthening the faith of the Church as a community, building up the assembly of God. St. Paul clearly states his preference for what edifies the Church rather than what edifies merely the individual. "Strive to be outstanding," he exhorts, "in the edification of the Church" (*I Cor.* 14:12).

Paul is not the advocate of mere altruism, with the risk that after having preached to others he himself should "be disqualified" (*I Cor.* 9:27). The reason why our good works must serve to edify others is that we do not belong to ourselves: "None of us lives for himself and none dies for himself. For if we live we live for the Lord, and if we die we die for the Lord. If then we live or we die, we are the Lord's" (*Rom.* 14:7-8). The total commitment of self to Christ that is the acceptance of the gospel of Christ means a total commitment of self to the Church, which is the body of Christ and the Temple of Christ's presence in the post-Resurrection world. The proper work of Christ was to redeem all mankind, and the work which He entrusted to His Church, the work in which the Christian participates in the same Holy Spirit that Christ sent, is the work of extending and nourishing the redemptive life of grace through the internal and external aspects of the Church. Edification, therefore, in the Pauline sense is whatever good works Christians perform as members of the Body of Christ for the purpose of building up the Body of Christ. May our re-reading of the Epistles of St. Paul make us acutely aware of what the Church really means by edification and of what is demanded in our active participation in the divine plan of salvation.

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SAINT AUGUSTINE: THE CHRISTIAN PREACHER

I

"The orator is like the rock of Horeb: until touched by the finger of God, he is a barren stone; but once let His finger be laid upon him and he becomes a life-giving spring." These words of Lacordaire certainly apply to the rhetorical life of St. Augustine. As a pagan he had ambitiously acquired the art of oratory solely because of pride and the desire for riches.[1] But he soon saw how shallow were his speeches and how empty the accolades. Eventually the finger of God directed Augustine to Himself and, once at home, inspired the convert to become a life-giving spring as one of Christianity's most eloquent preachers.

This plan of God, however, was not evident to the new convert. Augustine thought that he had seen the end of his speaking days and now could reach for "higher things." Shortly after his hour of decision in the garden of Milan where he decided to live the Christian ideal, Augustine withdrew from the limelight of rhetoric to the villa of Cassiciacum. There, with his mother and a few friends, he spent his time in prayer and study. He determined to set his life solely to the silent yet active search for truth, a love affair with Love.[2] No distractions, no rowdy teen-agers to instruct in "deceitful eloquence," no pompous speech-making, no sickening applauses, but the quiet of the country and the companionship of dear ones.

The desire for retirement was intensified as natural affections were stripped from him. He saw his mother die in his arms on the

[1] *Conf.* 1,9,14 (*PL* 32:667); *Serm.* 70,2,2 (38:444). Unless indicated otherwise, numbering and references from Migne's *Patrologia Latina* (Paris, 1844-64), vols. 32-47.

[2] Augustine addressed his mother in a recorded conversation at Cassiciacum: "For I unhesitatingly affirm that it was in answer to your prayers that God gave me my present determination to prefer nothing to the search for truth, to desire nothing else, to think of nothing else, to love nothing else," *De Ord.* 2,20,52 (32:1019-1020). In his *Soliloquia,* written in 387, he states his determination to live henceforth only in the company of men, in order to keep liberty of soul and to avoid the *"blandimenta feminea,"* 1,10,17 (32:878).

shore of Ostia. Death also struck his closest friend, Nebridius, and then his only son, Adeodatus. At the same time, he could not erase the profound effects of his mystical experience at Ostia and what that experience promised. Alone with that memory, he returned to Africa, sold his little inheritance, gave the proceeds to the poor, and established a monastic community at Tagaste. In this quiet settlement he spent the least disturbed years of his life, for his community subordinated all activities to studying the Catholic faith, writing books, and cultivating the spiritual life. Here was synthesized the *"bios philosophicos"* of the Greeks, Cicero's *"otium liberale,"* and the Christian anchoretic life. In Augustine's own words, he had bid goodbye to all the hopes of the world.[3]

With this in mind we can understand the impact of a new, totally different, and somewhat undesired vocation upon the converted genius, already immersed in a contemplative way of life. A few years at Tagaste found Augustine's reputation for holiness and learning increasing, and, proportionately, his fear of the bestowal of holy orders. But his efforts of evasion were fruitless:

> I so dreaded the episcopate that when there began rumors about me among God's servants, that if I knew that any place was without a bishop I took care not to go there. . . . but came to this city (Hippo) to see a friend whom I fancied I could gain for God's service and who might perhaps join us in the monastery; and I came here without fear, for the see was occupied. Yet I was seized upon and made a priest and so finally came to the episcopate.[4]

Four or five years after Augustine's ordination, the aged Valerius, Bishop of Hippo, died, and Augustine assumed the "burden of the episcopate."[5] And a burden it was. The local Church was organized solely around the bishop. Augustine presided at the daily liturgical celebration, administered the sacraments, gave spiritual counsel, answered letters, traveled to distant cities for councils and conferences. He settled disputes in convents and

[3] *Serm.* 355,2 (39:969). On this synthesis, cf. Henri Marrou, *Saint Augustin et l'augustinisme* (Paris: Éditions du Seuil, 1956), p. 33.

[4] *Serm.* 355,2 (39:969).

[5] *"Coepiscopatus sarcina," Epist.* 31,4 (33:123). Maurice Jourjon has collected all the texts using *sarcina,* "a cherished word of the Bishop of Hippo." More than "burden" or "charge," it signifies the heavy pack (*barda*) carried by Roman soldiers. "L'êveque et le peuple de Dieu" in *Saint Augustin parmi nous* (Paris: Editions Xavier Mappus, 1954), pp. 155-156.

monasteries and between members of the minor clergy and their diocesan authorities. He had even to act as a magistrate by deciding all sorts of business and property matters.[6]

Above all, Augustine assumed the burden of teaching and preaching. As a bishop he was a "servant of Christ, and through Him a servant of His servants."[7] He was a successor of an Apostle to whom Christ "entrusted His sheep, that they might be fed; that is, instructed and governed."[8] Augustine saw in himself an image of Peter who first enjoyed Christ in the mountain solitude of Thabor, but eventually heard Christ say:

> Come down, Peter. You were desiring to rest on the mount. Come down. Preach the word, be urgent in season, out of season, reprove, entreat, rebuke with all patience and teaching (cf. II Tim. 4:2). Persevere, work hard, bear the measure of torture that you might possess what is meant by the white garment of the Lord, through the brightness and beauty of an upright labor in love.[9]

Years later, on one of the anniversary days of his episcopal consecration, Augustine preached his preference for the contemplative life, yet the need of activity and preaching in that life:

> If I refuse to give out to others, if I hug my talent, then the Gospel terrifies me. For I might well say, Why should I be a nuisance to the people? Why should I keep on saying to the wicked: Give up your wicked ways; do this, live like this, not like that? Why, indeed, should I make myself a burden to the people? I have enough to live on. Well, then, I will live my own life as I am bidden, as I am told. I am ready to give an account of what I have received. Why should I be asked to render an account of others too? Yet it is always the Gospel that terrifies me. For none can surpass me in desire for a carefree life of leisure. To me there is nothing better, nothing more delightful than to rummage around the treasury of God with no one to plague me—that is delightful, that is truly good. But to preach, to argue, to correct, to try to build up God's house, to manage each and every soul—there you have a real

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[6] This primary pastoral life, often forgotten in our picture of Augustine, is masterfully detailed in F. Van de Meer, *Saint Augustin, Pasteur d'âmes*, trans. from Dutch by E. Viale *et al.* (Paris: Éditions Alsatia, 1955), 2 vols.

[7] *Epist.* 217, *caput* (33:978).

[8] *In Joh.* 123,5 (35:1967).

[9] *Serm.* 78,6 (38:492).

burden, a mighty load, a grievous toil. Who would not shrink from it? Yet again, the Gospel terrifies me—*Evangelium me terret.*[10]

Augustine saw his duty to the "little ones in the nest of the faith," the preoccupation of his heart.[11] He gave up his extensive reading of the classics, even subordinated his ecclesiastical writings to their need for the sacraments of the Bread and the Word.[12]

A question comes to mind. Augustine was one of the most profound minds of all times, in contact with the leading intellectuals of his day. He was educated in the sophisticated Latin rhetoric of the fourth century. How was he able to adapt himself to a people weak-kneed, considerably immune to abstract thought, and embedded in the surrounding secularism? A consideration of the Christian sermons of St. Augustine may offer an answer.

Augustine withdrew his tongue from the service of the talker's trade "that the young, who thought not on Thy law nor on Thy peace but on mendacious follies and forensic strife, might no longer purchase at my mouth equipments for their vehemence."[13] From his experience as both student and teacher, he found good reasons for his open and insinuating attacks on the insincere superficiality and the mere love of bandying words of fourth-century orators and philosophers who "brandished their wisdom with rattling jaws."[14] Pretentiousness became the sole norm of good speech: style comes before truth, words before doctrine, ornaments before meaning.

Yet Augustine never blames the faculty of speech but solely the use that is made of it. For the converted rhetorician, his profession is among the spoils of Egypt; in imitation of the Jewish people in their flight, Christianity must carry away the gold and silver vessels

[10] *Serm.* 339,4 (38:1481).

[11] *Serm.* 51,6 (38:337); *In Ps.* 36,2,1 (36:363). Augustine never says "my" people. He never claims complete ownership of the people confided to his care. "That small group does not belong to him; it is the flock of Christ, the people of the heavenly Jerusalem, the members of Christ, the Lord's sheep." Jourjon, *op. cit.*, p. 151.

[12] E.g., he used to read a half a book of Virgil a day, *De Ord.* 1,8,26 (32:989). ". . . I have decided to spend on my work in the field of studies connected with sacred literature all the time left me from my duties which the Church urgently claims from me by reason of my obligation to that service," *Epist.* 151,13 (33:652).

[13] *Conf.* 9,2,2 (32:763).

[14] *In Joh.* 45,3 (35:1720). He refers to these scholars as *venditores verborum, Conf.* 9,5,13 (32:769).

of its enemies and employ them for its own use.[15] In itself there is nothing wrong with so inventing, arranging, and expressing thought so as to influence or control the minds and wills of others.[16] Furthermore, the rules of rhetoric are not arbitrary, for "Men discovered that these rules existed, rather than ordained that they should exist."[17] These rules are true "to the extent that they cause something to be either known or believed, or influence other minds to see or avoid it."[18] So why should the defenders of falsehoods be allowed to proclaim their errors "briefly, explicitly, and plausibly," and the defenders of God's truth to tell the truth "in such a way that it is tedious to hear, difficult to understand, and, finally, disagreeable to believe"?[19]

The ideals that Augustine set for the Christian preacher, then, are cleansed from the contamination of his day. They are trenchant restatements of classical ideals, especially those of Cicero. The pagan Cicero had crystallized the best thought in Roman oratory and all that had been vital and lasting in Greek rhetoric. Thus, with Cicero as an intermediary (106-143 B.C.), the cultured Saint Augustine linked the first century before Christ with the fifth century after His birth, the Christian in the pulpit with the ancient statesman in the areopagus of Athens and the forum of Rome.

But there is a vast difference. So thoroughly and so personally did Augustine absorb the intellectual heritage of pagan eloquence that the fruit of his genius is still his own, and this means that it is Christian. In Augustine we do not see oratory through pagan eyes, but Christian preaching as understood by a bishop of Christ's Church. He produced a Christian oratory *specifically* distinct from classical. The aim of the *sacred orator* is to give birth to souls in Christ, and to achieve this, Augustine, illuminated by faith, gives a *Christian* unfolding of Cicero's dictum: "Instruction belongs to necessity; pleasing, to interest; persuading, to victory."[20]

[15] *De Doc. Christ.* 2,36,54 (34:60); 2,40,60 (63).

[16] *De Ord.* 2,13,38 (32:1013).

[17] *De Doc. Christ.* 2,36,54 (34:60).

[18] *Ibid.*

[19] *Ibid.* 4,2,3 (34:89). Eloquence is like a weapon that the soldier can use as well as the rebel, a potion that can either cure or poison. *Contra Cresconium* 1,1,2-3 (43:447-448); 1,13,16 (455); 4,2,2 (547).

[20] *De Doc. Christ.* 4,12,27 (34:101); Cicero's *Orator* 21,69. On Augustine's break with the classical school of the pagans, cf. Henri Marrou, *Saint Augustin et la fin de la culture antique* (Paris: de Boccard, 1949), pp. 505-

Men hunger for the bread of truth which changes those who feed upon it.[21] The preacher's first duty is to *teach* this truth. "The daily bread is the Word of God which is dealt out to us day by day. Our bread is daily bread, and by it live not our bodies but our minds."[22] Both preacher and listener feed upon the bread: "What I deal out is not my own. What you eat, I eat. What you live upon, I live upon. We have in heaven a common storehouse. From there comes the Word of God."[23] When the Bishop of Hippo speaks, he preaches "not as a teacher but as a minister, not to disciples but to co-disciples, not to servants but to fellow-servants."[24] This thought is the fruit of his constant meditation on the Gospel's "One is your Teacher, Christ."

Just how does God teach and the preacher assist Him? Already in an early work, *De Magistro,* Augustine sees that the value of an apostolate of the Word lies in the ability of words to remind us to seek the truth in our own minds.[25] Just as an exclamation, "Look!," or the pointing of a finger to an external object directs us to look toward it and see it, so words addressed to our intellects do nothing more than direct us to look for the truth.[26] Words are occasions of our learning the truth; they prompt the listener to consider the principles that remain habitually in the mind in order to understand the nature of realities. For we cannot reason or discuss

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540. Because of its meaning and form, Augustine is convinced that "Christian eloquence is profoundly original and distinct from all types of literary art that the secular traditions were able to know," p. 531. On the other hand, concerning Cicero's influence, cf. J. B. Eskridge, *The Influence of Cicero upon Augustine in the Development of His Practical Theory for the Training of the Ecclesiastical Orator* (Menasha, 1912); C. S. Baldwin, "St. Augustine and the Rhetoric of Cicero," *Proceedings of the Classical Association,* XXII (1925), 24-46. Quintilian also influenced Augustine. Paul Keseling, "Augustin und Quintilian," *Augustinus Magister* (Paris: Études Augustiniennes, 1954), I, 201-204.

[21] *In Joh.* 41,1 (35:1692). The same effect is ascribed to him who receives the Bread of the Eucharist, *Conf.* 7,10,16 (32:742).

[22] *Serm.* 56,6,10 (38:381).

[23] *Serm.* 95,1 (38:581).

[24] *Serm.* 261,1 (38: 1203). "Inde pasco, unde pascor. Minister sum, paterfamilias non sum. Inde vobis appono, unde et ego vivo," *Serm.* 339,3 (38:1481).

[25] *De Mag.* 1,2 (32:1196). Written in 389.

[26] *Ibid.* 2,4 (1196-1197).

unless, upon hearing *words,* we do bring our minds to bear upon the *things* of which the words are *signs.*[27] Only one source of knowledge can teach these realities—the "Interior Teacher":

> Regarding, however, all those things which we understand, it is not the speaker who utters sounds exteriorly whom we consult; it is the truth that presides within, over the mind itself, though it may have been words that prompted us to make such consultation. And He who is said to "dwell in the inner man," He it is who teaches, that is, Christ, "the unchangeable Power of God and everlasting Wisdom."[28]

As physical light is necessary that we may receive corporeal realities, so divine wisdom must illumine the human mind. All commentators agree on the general interpretation of Augustine's constant metaphor, "the sun," or "light of the mind"; in the actual performance of our intellectual acts, there is a continual dependence on the intelligible and unchangeable Truth—God. We attain knowledge of necessary, immutable, and eternal truths not from experience, not from our contingent and changeable minds by themselves, but from minds activated by the necessary, changeless, and eternal God, the Sun that illumines us, the Master who teaches us.[29]

Unfortunately, Augustine had only Platonic tools at his disposal and left his doctrine of illumination in an unachieved, indeterminate state. Though rudimentary, the doctrine is still full of meaning and

[27] *Ibid.* 11,36 (1215); 8,22 (1207). Consequently, the "realities signified are to be esteemed more highly than their signs," *ibid.* 9,25 (1209).

[28] *Ibid.* 11,38 (1216); I Cor. 1:24. This doctrine of the "Interior Teacher" has been suggested by Augustine before [cf. *C. Acad.* 3,6,13 (32:940-941); *De Beata Vita* 4, 35 (32:976); *Solil.* 1,3,8 (32:873)], and threads throughout his sermons and more mature works, although it receives its most explicit treatment in *De Magistro.*

[29] Etienne Gilson, *Introduction à l'étude de s. Augustin* (Paris: J. Vrin, 1943), pp. 103 ff. Few points in Augustinian doctrine have been discussed so much and interpreted so differently as those on "illumination." Opinions have ranged from that of Malebranche's ontologism (claimed to be derived from Augustine) to that of C. Boyer, S.J., who equates the *"quadam luce sui generis incorporea"* (*De Trin.* 12,15,24 (42:1011) with St. Thomas' *intellectus agens.* An excellent summary of most positions is found in Joseph M. Colleran, C.SS.R., *The Treatises De Magistro of Saint Augustine and Saint Thomas* (New York: Paulist Press, 1945), pp. 67-75. Of course, Augustine never possessed a thoroughly worked-out epistemology, is more a theologian than a philosopher, and, as Maritain puts it, even in theology is more a fisher of men than an architect of truths.

direction for the Christian preacher. It is constantly in the fore while Augustine preaches. He insists that his people look not to him but to the One Teacher within. Significantly, everyone should begin to listen to a sermon with an act of faith, "We have Christ the Teacher within."[30] "It is we who speak but it is God who instructs."[31] "I cry aloud but He in silence gives more instruction. I speak by the sound of words; He speaks within by the fear of the thoughts."[32] An excellent example from his sermons:

> We can lend instruction by the din of our voice, but if He is not within you to teach, our dinning is in vain. . . . External instructions offer helps and instructions of a sort, but the One who instructs hearts exercises His teaching function (*cathedram habet*) in heaven. . . . It is the inner Teacher who teaches, Christ teaches, His inspiration teaches. Where His inspiration and unction are not present, external words noise in vain.[33]

It is this approach that marks above all the approach of Augustine to his office as bishop and teacher. It is an approach that is obviously linked to his doctrine on grace, being more an application of that doctrine to a particular question.

(To be continued)

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[30] *In Joh.* 20,3 (35:557).
[31] *Serm.* 153,1 (38:825).
[32] *Serm.* 102,2 (38:611).
[33] *In Epist. Joh. ad Parth.* 3,13 (35:2004). Cf. *Serm.* 23,1 (38:155); 152,1 (820); *In Ps.* 67,10 (36:817); 126,2 (1688); *In Joh.* 1,7 (35:1382); 19,10 (1548); 20,3 (1557); 26,7 (1609); 38,10 (1680); 40,5 (1688-1689); 54,8 (1784); 71,1 (1820), etc.

THE OFFERTORY OF THE REQUIEM MASS

The offertory in the Latin Rite is the first principal part of the Mass proper or the so-called Mass of the Faithful. In it the gifts for the sacrifice are brought to the altar and first offered to God and blessed.

The authors are generally agreed that in its most primitive form the Mass placed no special stress on this preparatory activity. Justin Martyr states simply, "Then bread and a cup of water and wine are brought to the president of the brethren."[1] Jungmann comments that when the Mass was still joined to a meal there was no need for any special offertory ritual because the gifts were already on the table.[2]

The same author believes that the offertory ritual may have grown out of an attempt to oppose the heresy of the Gnostics, who repudiated matter, by stressing the value of earthly creation.[3] In any event, the actual procession of the faithful bringing their gifts to the altar is inferred by the beginning of the 4th century from the synods of Elvira and Nicea.

Originally, apparently, the people brought up bread and wine (and later other gifts) which were received by the deacons and some of which was placed on the altar for the Sacrifice. There are traces of this still at Milan, where the Ambrosian Rite preserves some of the earliest traditions, and in the Papal Mass. The Apostolic Constitutions VIII states that "the deacons bring the gifts to the bishop at the altar . . . the bishop having prayed silently with the priest . . . ."[4]

Apparently the only prayer originally was the secret. A rubric in the Gregorian Sacramentary states simply *"deinde offertorium, et dicitur oratio super oblata."* The Micrologus says, "the Roman Order appointed no prayer after the offertory before the secret."[5] Fortesque thinks that the offertory prayers were first introduced as

[1] Justin Martyr, *Apologia* I, lxv.

[2] Joseph A. Jungmann, S.J., *The Mass of the Roman Rite,* translated by Francis A. Brunner, C.SS.R. (New York: Benziger, 1955), II, 1.

[3] *Ibid.,* II, 1—2.

[4] *Apostolic Constitutions VIII,* 12: 3—4.

[5] *Micrologus,* cxi (*PL,* 151: 984).

part of the private devotion of the celebrating priest.[6] Our present offertory prayers were compiled from Gallican-Mozarabic sources. The Missal of Pius V put them as we have them now.

Besides the offertory prayers, which are of comparatively recent development, there are also offertory chants which were originally sung by the faithful as they brought their gifts in procession to the altar, or more so, after the very earliest period, by the choir. There is no mention of an offertory chant in the Apostolic Constitutions VIII. In fact, we find that there is still today no offertory chant in the Mass of the Easter Vigil which has a very early origin.

Augustine is the first to mention the offertory chant.[7] Summing up his work towards the end of his life, the greatest Father and Doctor of the Western Church mentions that he wrote a piece, now lost, taking issue with a certain Hilarius who had opposed the practice, then recently introduced, of singing psalms during the offertory and the communion processions. This indicates a late fourth- or early fifth-century origin of the offertory chant, at least in the Church of North Africa.

Brinktrine feels that the offertory chant did not have such an early introduction in Rome. He argues that it was not until the eighth century that there was singing during the offertory procession of the faithful in the Mother City of Christendom.[8] Jungmann disagrees; he argues that Rome must have had at least a modest store of offertory chants even in the 6th century, as can be judged from the Milanese Mass, some of whose present offertory chants give every indication of having been borrowed from Rome at a very early period. He states that the Roman store of offertory chants was augmented by Gregory the Great and his successors.[9]

At first the offertory chant consisted of a psalm, or some verses of a psalm, introduced and concluded by an antiphon. The verses were sung antiphonally. But at a very early period this antiphonal style of offertory was replaced by a responsorial style, one in which a response was repeated at the end of the verses.

[6] Fortesque, in *The Catholic Encyclopedia,* XI, 218.

[7] Augustine, *Retractationes,* II, 37 (*CSEL,* 36:144).

[8] Brinktrine, "De origine offertorii in missa Romana," in *Ephemerides Liturgicae,* 40 (1926), 15—20.

[9] Jungmann, *op. cit.,* II, 28.

As the offertory procession was shortened, so also was the chant. In the eleventh century the psalm verses begin to disappear, leaving only the antiphon. In the Missal of Pius V there is only one offertory which retains something of a primitive style, and this is a very important one for us.

The offertory chant of the Requiem Mass is, in several ways, the most interesting in the present Missal of the Latin Rite. It is the only offertory chant which retains its relatively early responsorial form. It is interesting, too, because, unlike the majority of our present offertory chants, it is not scriptural. Again, unlike the many, it actually speaks of an offering. It is interesting because of the problem of its origin. But most of all, it is interesting because of the doctrinal problems which it poses.

Before we enter into a detailed discussion of the offertory chant of the Requiem Mass, let us put it down, *in toto,* here:

Domine Jesu Christi, Rex gloriae, libera animas omnium fidelium defunctorum de poenis inferni et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repraesentat eas in lucem sanctam:

Quam olim Abrahae promisisti et semini ejus.

Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam.

Quam olim Abrahae promisisti et semini ejus.

There is in the Requiem offertory chant an antiphon, *"Domine Jesu Christi . . ."*; a verse, *"Hostias et preces . . ."*; and a response which is the repetition of the last phrase of the antiphon, *"Quam olim Abrahae . . .".* As we have said above, the Requiem Mass is the only one in the present Roman Missal which retains this ancient responsorial form. We are immediately moved to ask why this is. The answer is quite simple: it was in the Requiem Mass principally that the custom of the offertory procession of the faithful continued after this procession had been dropped in the usual daily Masses, and has continued in some instances even down to the present.[10] As the custom of the people offering bread and wine for the Sacrifice and the care of the priests and the poor first extended to include things other than the bread and wine (e.g., birds, candles,

[10] *Ibid.,* II, 23.

oil) and was then contracted as money offerings grew apace with economic development, the offertory procession was gradually dropped from the usual daily Masses. It was preserved in Masses for the dead, however, in the marriage Mass, and in various other votive Masses where a family or group of people were intimately concerned in the Mass being offered for themselves or those close to them. In these Masses, and particularly in the Requiem Mass, the offertory procession was kept up and so the longer form of the chant was preserved to be sung during the time-consuming procession and thus entered our Latin Rite Missal in ancient form.

We mentioned also that the offertory chant of the Requiem Mass is not scriptural. By this we mean that the text is not taken directly from the Sacred Writings but is one of those chants composed by the Church. Most of the offertory chants were taken from the Scriptures. In fact, most of them are excerpts from the Psalms.

Again, the Requiem offertory is interesting because it actually expresses the idea of oblation: "Hostias et preces tibi, Domine, laudis *offerimus.*" This is also quite the exception to the usual rule. Eisenhofer notes three other instances in which this occurs: the Mass for the dedication of a Church ("in simplicitate cordis mei laetus *obtuli universa*"), Epiphany ("Regis Tharsis, et insulae munera *offerent*"), and Corpus Christi ("Sacerdotes Domini incensum et panes *offerent Deo*").[11] Most offertory chant texts have a general character or dwell on the theme of the feast without making mention of the word or idea of oblation.

We come now to the problem of origin. Jungmann states categorically: "Our offertory originated in Gallic territory."[12] This is the theory accepted by most.[13] However, a more recent study by B. M. Serpelli does not share this view.[14] According to this study, the offertory of the Requiem Mass entered the West through Ireland from the East. Serpelli notes that there are no traces of it in

[11] Eisenhofer, *Handbuch der Liturgik* (Freiburg, 1933), II, 137—138.

[12] Jungmann, *op. cit.*, II, 31 (note 26).

[13] Cf. Stiglmayer, S.J., in *Der Katholik*, 93 (1913), I, 248—255; Podevijn, O.S.B., in *Tijds. v. Lit.*, 2 (1920), 338—349: reviewed in *Jahrbuch für Liturgiewissenschaft*, 2 (1922), 147.

[14] Serpelli, *L'offertorio della messa dei defunti* (Rome, 1946): reviewed by Soressi in *Ephemerides Liturgicae*, 61 (1947), 245—252. Cf. also J. B. O'Connell, "The Requiem Offertory: An Enigma," in *The Priest*, 13 (November, 1957), 858—864.

the 9th century Antiphonary of Lyons nor in Vatican ms. 4770 which contains the first full Missal, in spite of the fact that those who hold the theory of Gallican origin claim that various elements of the text appear there in the 8th to the 10th centuries. Further, Serpelli argues, St. Michael who appears in this offertory as psychogogue (bearer of the soul to God) and psychopomp (the one who weighs the soul in a scale) was unknown as such to the Romans who influenced the Gallican liturgy. On the other hand, St. Michael *was* known in this role in the East where he frequently appears in Coptic sepulchre art.[15] Finally Serpelli states that the text of the Requiem offertory contains many phrases found repeatedly in old Celtic formulae.

The doctrinal problem of the Requiem offertory chant is the most difficult one. Among the matters proposed as abuses of the Mass at the Council of Trent, this offertory was mentioned as requiring attention.[16] Specifically, this offertory asks things about the deliverance of the departed that could easily, and perhaps more naturally, be understood to refer to deliverance from hell.

Let us quote the questionable phrases: "libera animas omnium fidelium defunctorum *de poenis inferni et de profundo lacu"; "libera* eas *de ore leonis"; "ne absorbeat eas tartarus, ne cadant in obscurum"; "fac eas, Domine, de morte transire ad vitam."* We ask the "Lord Jesus Christ" to deliver souls *"de poenis inferni"* and *"de profundo lacu."* What are these *"poenis inferni"* and this *"profundo lacu"?* Translators render this portion, "from the pains of hell" and "from the bottomless Pit."[17] Christ is asked to save these souls "from the lion's mouth." But we know that in I Peter 5:8 the lion is identified as the devil.[18] Again in II Peter 2:4 there is a reference to the fallen angels being chained in the abyss of hell;[19] the same sort of reference which is found in the Requiem offertory

[15] Cf. the article on angels by Cabrol in *Dictionnaire d'archéologie chrétienne et de liturgie*, I, cols. 2080—2161 (especially cols. 2137 ff.) for a further discussion of St. Michael as psychogogue and psychopomp.

[16] *Concilium Tridentinum* (ed. Goerres), VIII, 917.

[17] E.g., O'Connell and Finberg in *The Missal in Latin and English* (New York, 1950).

[18] I Peter 5:8: "Be sober, and watch well; the devil, who is your enemy, goes about roaring like a lion, to find his prey. . . ."

[19] II Peter 2:4: "He thrust them down to hell, chained them there in the abyss, to await their sentence in torment. . . ."

when it uses the words *"tartarus"* and *"in obscurum."* Finally, Christ is asked to make the souls departed "pass from death to life." Is this the eternal death of sin in hell?

The problem is to reconcile these phrases with the constant teaching of the Church that man's eternal fate is irrevocably sealed at the moment of death, that there is no such thing as deliverance from hell. This is not an easy thing to do.

Gihr suggests the two solutions which are followed explicitly or implicitly by all the later authors.[20] The first solution is to say that all references which seem to apply to hell are, in reality, to be understood of purgatory. It is difficult to accept this solution completely, especially with such a phrase as *"de ore leonis"* which has the biblical meaning of devil. Gihr himself rejects this solution in favor of a second which starts with the supposition that the liturgy is really poetic, mystical.

According to the second theory, this offertory must be considered as being offered for the soul of the departed, or more properly the souls of the faithful departed, at the moment of his death and for the souls of the participants in the Mass in *anticipation* of the moments of their deaths.

Both Serpelli[21] and Eisenhofer[22] attempt a phrase-by-phrase reconciliation of this offertory with the doctrine of the Church. To quote Jungmann, however, in summary: "One thing is certain, that ideas of the hereafter are here depicted which have not had the benefit of thorough theological development and which, in particular, fail to distinguish plainly between hell and purgatory."[23]

O'Connell comes to the same conclusion: "Most authorities consider that the Offertory is Gallican in origin, and more particularly Irish or at least of Irish inspiration. . . . The thought content of the Offertory antiphon is in complete accord with the Celtic ideas of life beyond the grave of the early period. . . . Evidently, then, the prayer *Domine, Jesu Christi* is indeed a prayer for preservation from damnation, and simply reflects the imprecise theology of the period in which it was composed regarding the fate of a soul after

[20] Gihr, *The Holy Sacrifice of the Mass* (St. Louis, 1943), pp. 496-504. (This book has not been revised since 1897.)

[21] Serpelli, *op. cit.*

[22] Eisenhofer, *op. cit.*

[23] Jungmann, *op. cit.*, II, 31 (note 26).

death. In any case, a clear-cut distinction between hell and purgatory was not part of Celtic theology in the tenth or eleventh century; instead there was a vague and more general idea of some ordeal by fire after death."[24]

It would seem, therefore, that it is in this direction that the best explanation of the offertory of the Requiem Mass lies. The prayer reflects the lack of theological precision among those of a particular age and locale who composed the prayer.

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[24] J. B. O'Connell, *loc. cit.*, pp. 862 f.

ECUMENICAL COUNCIL AND ECUMENICAL MOVEMENT

On January 25th, 1959, Pope John XXIII announced that he was convoking a new Ecumenical Council. Reaction was immediate and worldwide, particularly in regard to the concern for Church reunion, which apparently figured prominently among the purposes for which the Council was to be called.

On the next day the *New York Times* commented on this objective of the Council, considering especially a dialogue with Eastern Orthodoxy. Although overtures to Christian communities of the West may be expected, the opinion was expressed that the possibilities of union with these denominations were more remote than with the Eastern Orthodox Christians. In the same edition of the *Times* various American Protestant leaders were quoted as greeting the papal references to Church reunion with caution. A wait and see policy has also been taken by the Executive Council of the World Council of Churches.

A less cautious and a considerably more dyspeptic commentary has been expressed, however, in other Protestant circles. The *Christian Century,* for example, carried the following statement in its February 25th edition:

> After fifty years of ecumenical councils (beginning with Edinburgh in 1910) jointly planned and announced by the various churches concerned, in which the Roman Catholic Church (has) refused to participate, the head of that church (has) seen fit to move in such unilateral fashion to respond to the new widespread interest in ecumenical affairs.

The article ends with the sour-grapes conclusion that the Council of Pope John XXIII will be after all only a denominational synod rather than a true ecumenical meeting.

But whether reactions to it are cautious or incautious, the coming Ecumenical Council is to be interested in unity. It is pertinent, then, to consider the notion of unity as held by the ecumenical movement and particularly by American Protestants.

Religious unity, the core problem of the ecumenical movement, has an interesting history. At the turn of the present century when the fact of disunity among the numerous Protestant bodies became

painfully apparent, a movement began toward greater association and understanding. Missionaries in particular, faced with the problem of presenting denominational Christianity to pagans, have championed the cause of religious unity.

The early leaders of the ecumenical movement were very wary, however. In the face of so many denominations who were jealous of their independence, there was a good deal of hesitancy on the question of visible unity. All agreed and spoke readily concerning the "unity in the spirit" or of "fellowship in Christ"; they believed and affirmed, on the basis of the Gospel, that the "church is one." But the matter of a church visibly united was something else again. They left it alone.

At a meeting held in Lausanne, Switzerland, in 1927, the same procedure was repeated. Final reports of the conference insisted that no attempt was being made to define the conditions of union among the participants. At the same time the conference was willing to help in all problems arising out of any negotiations to merge. This tendency toward something more than "invisible" or "spiritual" unity was continued in the meeting of 1937 at Edinburgh, where William Temple declared in his sermon it was because of Christian allegiance to the one Lord that some way must be sought to manifest that interior unity exteriorly to the world.

In 1948 at Amsterdam the World Council of Churches was officially instituted. Its proponents declared that it was not a United Nations nor a kind of association of trade unions, but an organization of communions giving at least a partial response to the divine summons to manifest the unity established by Christ. Immediately, however, questions arose from many sides on the nature of the World Council. Some wanted to know, was it a church? Others queried, "Is it *the* church?" "Just what is this World Council of Churches?" they asked.

To answer these questions the Central Committee of the World Council held a meeting at Toronto in 1950. At the end of the conference a statement was issued on, "The Church, the Churches, and the World Council of Churches." Three basic propositions were set forth: first, the World Council does not have an official doctrine on the nature of the church and its unity; secondly, the members of the Council are not bound to recognize any other member as a "church"; thirdly, the members recognize elements of the "true

church," that is, *vestigia ecclesiae,* in other members. Such *vestigia* are, for example, baptism, communion, the Scriptures, and preaching of the Gospel.

Although this statement settled some immediate objections concerning the World Council, the basic problem of unity and disunity continued to harass ecumenical leaders. At the second meeting of the World Council of Churches in Evanston, Illinois, during the summer of 1954, a formula was adopted, "Our oneness in Christ and our disunity as churches," but it was rather a theme for discussion than a solution. The dilemma remained. As one acute observer remarked:

> We cannot proclaim our unity again and again and at the same time remain divided. The indicative of the recognized unity contains at the same time an imperative challenge to manifest our unity. We cannot limit the unity of the Churches to the common *belief* in unity. . . . Thus we have all been led into a crisis through the very fact that we have recognized our unity. But if we do not make effective progress towards reunion, our repeated proclamations of unity will cease to mean anything for Christendom or for the world.[1]

The problem now facing the World Council and the ecumenical movement is the precise nature of the unity they are seeking. Moreover, it is not simply unity in general that they are thinking about and searching for. It is visible or corporate unity which is the holy grail. Previous to the ecumenical movement, in many Protestant quarters the necessity for visible unity was denied outright. In the early ecumenical meetings the question of church unity was charily shunted to the background. The World Council in its official pronouncements has handled the matter with some hesitancy and with a good deal of diplomacy. But the question of visible unity has been gathering momentum. Ecumenical thinkers see that mere co-operation among divided denominations does not satisfy the Gospel requirement for unity; they understand that acquiescence in continued division is contrary to the will of Christ. They are at the state now where they must probe further into the nature of the unity they are seeking.

[1] Edmund Schlink, quoted by J. Robert Nelson: "Christian Unity and Church Unity in the Ecumenical Movement," in *Religion in Life,* Vol. 26, no. 2 (Spring, 1957), p. 180.

Two years ago, in order to aid this search a special study conference was called. It met at Oberlin, Ohio, from September 3rd to 10th, and included 279 official delegates from 34 denominations of the United States and 5 of Canada. The theme of the conference was significantly, "The Nature of the Unity We Seek." It is from this meeting and particularly from the literature preparing for the conference that some idea of Protestant notions on unity may be more fully seen.

Among the various magazine articles appearing in connection with the Oberlin Conference, the best representative cross-section of views on unity was contained in the Spring issue, 1957, of *Religion in Life*.[2] A symposium written by five Protestants with different backgrounds was offered to readers. In a foreword to the symposium Paul S. Minear, secretary to the Oberlin meeting, declares that the essays provide "a clear cross-section of fundamental cleavages within American Protestantism" and that they "are especially rewarding in that they appraise accurately some of the obstacles to greater unity."

The first essay is written by Lesslie Newbigin, Bishop in the Church of South India—a denomination which in some measure is a concrete example of ecumenism since it is an amalgamation of Presbyterians, Congregationalists, Methodists, and Anglicans. Bishop Newbigin declares that the unity which Christians seek must be that for which Christ prayed at the Last Supper. The quest for Christian unity, he continues, must therefore always have about it the character of repentance. Disunity among Christians has the character of sin because it is a repudiation of the unity God gave His church. Seeking for unity, then, must be looked upon, according to Bishop Newbigin, as an enterprise aimed not at constructing something new, but as a penitent return to that "which was originally given but subsequently denied."

The unity sought, moreover, must be a spiritual unity; but this means that unity is essentially a total mutual reconciliation in love rather than an intellectual agreement about doctrine. In the viewpoint of the representative from South India an agreement about

[2] A number of the articles have also been collected into a volume: *Christian Unity in North America*, edited by J. Robert Nelson (St. Louis: Bethany Press, 1958).

some basic doctrinal points is necessary, but beyond that, further agreement in doctrine is non-essential.

Visible unity is also necessary. Our Lord wills it. What kind of visibility? Bishop Newbigin replies: that visible unity "which the Church had when he (Christ) first sent it forth into the world." This visible unity, according to the South Indian Bishop, when it is sought today, should include acceptance of the Holy Scriptures "as the supreme and decisive standard of faith," the ecumenical creeds, the dominical sacraments, and a ministry which has authority for all Christians.

The second viewpoint given is that of "Protestant Orthodoxy" from the pen of Edward John Carnell, President of Fuller Theological Seminary in Pasadena, California. Dr. Carnell, characteristically enough, protests both against the Catholic Church and the ecumenical movement. Orthodoxy, he declares, is convinced that the ecumenical movement is in error because it defends "a position which is strikingly similar to that of Romanism." The author believes that the ecumenical movement, in its efforts to remove the evil of disunity, is wrong to place unity above truth. Under no conditions, he says, should truth be subordinated to unity. Orthodoxy, on the other hand, according to Dr. Carnell, defends the truth: supremacy of Scriptural authority, religious liberty, and freedom of conscience. In his view the visible unity of Christendom is an ideal which will never be reached; nevertheless, he is sorry that orthodox Protestantism has not taken part in the dialogue concerning unity. The possession of the truth, he says, should issue in a passionate desire to guide rather than chide.

Theron D. Price, professor of church history at the Southern Baptist Theological Seminary in Louisville, Kentucky, gives the view of his denomination on unity. Southern Baptists believe, he declares, that the local church is in its place and time, "an embodiment and manifestation of the Church of Jesus Christ," and concern for unity is concern for Christ. Both because of this view and because Southern Baptists do not see the need for unity wider than on the local scene, they simply abstain from any participation in ecumenical endeavors.

A member of the Lutheran Church-Missouri-Synod's committee on doctrinal unity, Professor Martin H. Franzmann, sets forth the position of the Missouri Lutherans. What is peculiarly "Mis-

sourian," he says, is the stringency with which Missouri Lutherans conceive and apply the criteria of "theocentricity, christocentricity, and bibliocentricity" to the quest for unity. In an eloquent exposition and defense of the Lutheran beliefs, he declares that a lack of full assent and submission to the Scriptures as the Word of God constitutes the greatest block to unity. Once this assent and submission is given, then "we are on the way to unity." Up to the present time the Missouri Synod has not engaged in any ecumenical efforts although it seeks unity. But, the Synod holds, there are two ways to seek unity. One is by founding a club, loosely organized and broadly inclusive; the other is by raising a standard about which men may rally. The Missourians prefer to raise their standard in the search for unity.

The final voice heard in the symposium on the nature of unity sought by the ecumenical movement is that of John Yoder, a Mennonite, who gives, "A Historic Free Church View." Mr. Yoder first declares that the search for unity must be carried on by conversation. This does not mean the exchange of information, but the willingness to change positions when proof is given, based on a commonly accepted authority. What is the authority which should be accepted by all? The Free Church, such as the Swiss and Hutterian Brethren, the Doopsgezinde, the Congregationalists, the Baptists, and Quakers have all held it to be Christ as He is made known through the Scriptures. Christ, says Mr. Yoder, is the supreme authority and not any particular historical, doctrinal, and institutional development such as exists in the rest of Christendom. Unity, then, must be in the simple New Testament faith. It must also be in the ethical discipline of the early Christians. Ethical pluralism, as it is practiced today, for the most part, cannot lead to unity. Nor can the common-denominator type of merger current in our day. Organizational togetherness is not the answer to the problem. It is simply a "sort of latter-day *Volkskirche*, a religious projection of the good and bad conscience of the American middle class, open to everybody because it stands for nothing."

The Conference itself at Oberlin, although the conferees wrestled valiantly and with full measure of sincerity on their main problem of "the nature of the unity we seek," was in results perhaps even less clear than the above views on unity given by the writers of the symposium. It formulated no specific recommendations for visible

unity and both Fr. G. Weigel, S.J. and Fr. J. Sheerin, C.S.P., who attended as observers, concluded that little progress was made.[3]

Yet the fact that many non-Catholics are seeking unity is an encouraging sign. At least they see the problem in a clearer light. They are firm, moreover, in their belief that God's will is visible unity for all who have faith in Christ and in His Gospel; they cannot deny that they are disunited. And they are searching.

Yet, just as the process of conversion for individuals sometimes takes years, so too the progress of movements is often tantalizingly slow. But whether the light of truth dawns soon for these seekers of unity or in the far distant future, it well behooves Catholics to pray and work that the Holy Father's efforts for the unity of Christendom come to the best possible fruition.

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[3] Gustave Weigel, S.J., "Faith and Order at Oberlin," *America* (October 19, 1957); John B. Sheerin, C.S.P., "The Sin and Agony of Disunity," *The Catholic World* (November, 1957).

THE EXTENT OF THE CHURCH'S AUTHORITY IN THE SOCIAL AND ECONOMIC FIELD

The Church's role in dealing with social and economic problems has been subject to questioning and resistance chiefly, one may believe, because of ignorance or misunderstanding of the nature and dignity of man and of the nature of the Church, not because of malice.[1] Again and again, it is our duty to try and dispel these misconceptions by every means of formal and informal education at our command. It is for that reason that we preface our remarks by a short review of essentials about the nature of man and the nature of the Church.

Perhaps one of the clearest brief summaries of the nature of man in Papal Teaching is that of Pope Pius XI in discussing the subject of education:

> Man, whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.[2]

Christ came to redeem mankind, therefore all men. We know that each man will have to face a particular judgment, for each soul is a special creation of God, with its own responsibility for its actions. But we know also that there will be a general judgment, a judgment

[1] The Bishops of the United States, at their annual meeting in November, 1958, authorized two statements in their names, to be released by the Administrative Board of the NCWC. The major statement, on the "Right of the Church to Teach," was implemented, as it were, by the other, on "Discrimination and the Christian Conscience." While the present article was written before last November and therefore does not directly cite the Bishops' statements, it may prove helpful in illustrating the further applicability of their teachings to particular fields.

[2] Pius XI, *Divini Illius Magistri, Five Great Encyclicals* (New York: Paulist Press), 54.

of all mankind, all the members of the human race. While each man is in a sense isolated by his own responsibility as person and individual, yet all men share the same social nature, the common membership in the same created species (fallen in Adam), the redemption by Christ, the call to the dignity of the adopted sons of God.

By supernatural or natural necessity, then, and by free choice, men are grouped socially in life, and work out their salvation with their fellow humans. They are members of the human community, and have social rights and duties to each other, and to the common good of that community and its various social units. It is this fact which is the foundation of speaking of a "right" Social Order, where peace reigns among men and institutions in their proper dispositions of virtue towards God, towards each other and towards the common good. It is in this light that we speak morally of the "Social Question" or "Social Problems"—inasmuch as they interfere with man's working out of his salvation among his fellows. Consciousness of man's social nature leads to the Church's acute awareness, for example, that it is not simply a matter of dealing with penitents who confess a sin of birth prevention, but sometimes at least, a lack of social justice which creates economic pressures to commit such sins. Morality is not a question only of solitary man and isolated acts; the Church as moral guide and interpreter must offer light and guidance to human institutions and social action.

The Encyclical of Pope Pius XII on the Mystical Body provides the following explanation:

> Through the sin of the first man, [men] had been excluded from adoption as children of God; through the Word Incarnate, made brothers according to the flesh of the only-begotten Son of God, they would receive the power to become the sons of God. As He hung upon the Cross, Christ Jesus not only avenged the justice of the eternal Father that had been flouted, but He also won for us, His brothers, an unending flow of graces. It was possible for Him personally, immediately, to impart these graces to men; but He wished to so do only through a visible Church that would be formed by the union of men, and thus through that Church every man would perform a work of collaboration with Him in dispensing the graces of Redemption. . . . If we would define and describe this true Church of Jesus Christ which is the One, Holy, Catholic, Apostolic, Roman Church, we shall find no expression more noble, more sublime, or more divine than the phrase which calls

it "The Mystical Body of Christ. . . ." For the juridical mission of the Church, and the power to teach, govern and administer the sacraments derive their supernatural efficacy and force for the building up of the Body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of divine graces, which protect it from ever teaching men false doctrines, and enable it to rule them for their souls' salvation through supernaturally enlightened Pastors and to bestow on them abundant heavenly graces.[3]

From these short passages from the Encyclical, *Mystici Corporis,* we learn enough for stating certain truths basic to our discussion:

(1) Jesus Christ, the Divine Word made man, did not confine the work of His Redemption to a definite period of history or to one locality. He prolonged and extended His sanctifying, ruling, and teaching powers to all men of all time, not indeed in His Physical Body, but through His Mystical Body, the Catholic Church.

(2) The Word Incarnate came to redeem men's souls, an invisible, spiritual task in itself, but accomplished by His visible death and indeed by His whole life led historically among men. The continuation of His work involves the invisible life of grace, but it is also to be carried on by a visible organized society of which He is the Head, but to which He gave also a visible supreme Head and a hierarchical government (Saint Peter and the Apostles during their time on earth; the Pope and Bishops their respective successors until the end of time). To this Church He promised His presence for all time in order that the teaching might be unerring, the ruling wise, and the task of sanctification effective. For this purpose the Church, the Body of Christ, has as its Soul, the Holy Spirit:

> It is He who through His heavenly grace is the principle of every supernatural act in all the parts of the Body. It is He who while He is personally present and divinely active in all the members, also acts in the inferior members through the ministry of the higher members.[4]

With these refreshers on the nature of man and the Church in mind, we can perhaps agree on the following proposition: The Church has the right and duty, as the Mystical Body with Christ as Head, to teach the fullness of the moral law, and thus provide mankind with the guidance necessary for salvation. The moral law

[3] Pius XII, *Mystici Corporis* (Washington: NCWC), nn. 12, 13, 31.
[4] Pius XII, *ibid.,* n. 56.

includes fundamentally not only the complete contents of the truths revealed by God for the salvation of souls, but also the Natural Law, the structures of ethical principles man's reason establishes as proper to his God-given rational nature. The Church's right is coextensive with the matter covered by the moral law; the Church's duty is to proclaim and interpret the law insofar as she is the guide to men's consciences in regard to *all* human acts, whether private or public, whether performed by men as individuals or as members of society. Inasmuch as human acts enter basically into man's economic and social conduct, the jurisdiction of the teaching Church reaches the world of business, industry, trades, racial differences, and world order.

It must be made clear, of course, that the Church is concerned only with the moral aspects of the social and economic world; the Church does not, indeed may not, enter fields that are purely material or technical. As the Bishops of the Administrative Board of the NCWC put it in 1940:

> The Church is not concerned with the accuracy of economic surveys or resultant data, nor with the problems of scientific organization, production, cost accounting, transportation, marketing and a multitude of similar activities. To pass judgment on their aptitude or merits is a technical problem proper to economic science and business administration. For such the Church has neither the equipment nor the authorization. . . . The Church does not prescribe any particular form of technical organization of society just as she does not prescribe any particular organization of the State.[5]

No informed Catholic doubts these basic truths. The Church has been divinely instituted to carry out the work of Christ, her invisible Head; the Church therefore has the right and duty to teach men authoritatively in matters doctrinal and moral. On the whole, the recent Popes have made the principle clear, and Catholics have come to accept the fundamental proposition that morality and spirituality are not a matter of one hour in 168, one or two days in seven, not fenced within an individual conscience but extended to all human acts, public as well as private. The difficulties raised on today's scene are principally two, which we may consider in the form of questions:

[5] *The Church and Social Order* (New York: Paulist Press), nn. 9 f.

(1) What is the response demanded of Catholics, when the Church takes an official position, on moral grounds, in regard to social and economic matters?

(2) Where does "the sphere of morality" begin, and consequently where does the competency of the Church begin, in various areas of social and economic questions? As it is evident, these questions are difficult and overlapping ones. They open up many related subjects: Infallibility and Fallibility; Faith and Reason; Authority and Freedom; Initiative and Competency; and the query that underlies several other disputes: Who speaks for the Church? In a sense, the principles which provide the answers have already been given above. The remainder of our remarks will provide no final answers regarding the application of these principles; its purpose is rather to suggest a framework for a rewarding discussion of the questions.

When the Church speaks officially, it is Christ who speaks; the members of the Body are subject to the control of the Head. It may help to remind ourselves that this general answer is applicable to all members, regardless of their function or importance, clergy as well as laity. The alternative would be anarchy: "And so if a man refuses to hear the Church, let him be considered, so the Lord commands—as a heathen and a publican. It follows that those who are divided in faith or government cannot be living the life of its one Divine Spirit."[6]

We shall try to develop the point later, but at this time we feel it helpful to note without elaboration that the authority of the Church does not depend exclusively on the divine gift of infallibility (i.e. of not erring in matters of faith and morals); and again that the infallibility is not itself restricted to the solemn method of Papal definition (*ex cathedra*) or decree of an Ecumenical Council (a general council of the world's bishops convoked and confirmed by the Pope).

Perhaps the best starting point for outlining the responses a Catholic must make to the Church's teaching in its various forms is the Code of Canon Law, which binds all Catholics of the Latin Rite in its *disciplinary* decrees, and all Catholics, Latin or Oriental,

[6] Pius XII, *op. cit.*, n. 22.

when it expresses *dogmatic* truths or declares divine law.[7] Canon 1323 is most pertinent:

1. All those truths must be believed *de fide divina et catholica* which are contained in the written word of God or (divine) Tradition, and which the Church proposes for acceptance as revealed by God, either by solemn definition or through her ordinary and universal teaching.

2. To pronounce a solemn definition is proper to an Ecumenical Council or the Roman Pontiff teaching *ex cathedra.*

3. No doctrine is to be understood as dogmatically declared or (i.e.) defined unless this has been made evident (*Nisi id manifeste constiterit*).[8]

One who wilfully denies assent to truths with the note *de fide divina et catholica* is a heretic, and not only sins against Faith, but also incurs excommunication *ipso facto.*[9] Note well again that, while we are used to identifying such truths because they have been solemnly defined by the Pope or by an Ecumenical Council, the ordinary and universal teaching of the Church may be the vehicle for proposing revealed truths as such. The truths contained in the Apostles' Creed are, in general, certain and sufficient proposals of revealed truths to effect a wilful disbeliever a heretic, though some particular clauses (the perpetuity of the Blessed Mother's Virginity, sitting at the right hand of the Father) either need further explanation or definition for such status. Again, theologians differ as to the exact authority of the Pope when not speaking *"ex cathedra"* but with his ordinary and universal teaching power.[10]

The extent of the Church's authority in social and economic matters, then, begins at the highest level with the infallible definition by the Church of a truth revealed by God (*De fide divina et catholica*). Nor can the infallibility of the Church be limited to those formally revealed truths we may think of as strict "dogmas"; it extends to all other matters so connected with these "dogmas" that without the others the dogmas themselves would be endangered. For Social Actionists, we note that the foundations of Catholic Social Teaching (postulates) are infallibly declared truths; to

[7] *Codex Iuris Canonici,* c. 1. Cf. Bouscaron, *Canon Law: A Text and Commentary* (Milwaukee: Bruce, 1951).

[8] *Ibid.,* c. 1323.

[9] *Ibid.,* c. 1325, § 1 and c. 2314, § 1.

[10] Choupin, *Valeur des decisions doctrinales et disciplinaires du Saint Siege,* (Paris: Beauchesne, 1913).

doubt or deny them would involve heresy, the doctrine of Creation, for example, or of Original Sin, the Incarnation, the Redemption by Christ, the divine institution of the Sacrament of Matrimony.

In her use of infallibility, the Church acts in the role of a custodian and interpreter of the whole *"deposit of faith"*—Sacred Scripture and Divine Tradition. The *authority* of the teaching Church (*living magisterium*) cannot and must not be restricted to infallible pronouncements regarding revealed truths. The Church is a proximate and universal criterion for the faithful *in all official* teachings, in pointing out the Catholic position in a matter hitherto disputed, or in condemning errors which more or less approach heresy. In practice, the sincere Catholic will strive to avoid not only the denial of any truth infallibly declared to be "of faith," but any denial or doubt of a truth authoritatively proposed by the Church. It is here that the Encyclical *Humani Generis* gives new precision to the understanding of the teaching power (*magisterium*). Since the Church's social teaching, application and adaptation of fundamental moral principles to modern problems, has been brought home to us chiefly in the form of Papal Encyclicals, it is worthwhile pausing here to examine minutely Pope Pius XII's words on the nature and authority of such documents:

> Nor must it be thought that what is contained in Encyclical letters does not of itself (*per se*) demand assent, on the pretext that the Popes do not exercise in them the supreme power of their ordinary *magisterium*, of which it is true to say: "He who hears you, hears Me"; and very often, what is proposed and inculcated in Encyclicals already pertains to Catholic doctrine for other reasons. Hence if the Supreme Pontiffs in their acts deliberately (*data opera*) pass judgment on a matter hitherto debated, it is evident to all that, according to the mind and will of the same Pontiffs, that the questions may no longer be a subject of free discussion among theologians.[11]

Thus Pope Pius XII clearly taught: (a) Some of the matter discussed in Encyclicals already pertains to Catholic Doctrine, i.e., it must be believed by Catholics because of previous definition or inclusion in the infallible teaching of the Church.

(b) Apart from any controversy about the infallibility of the Pope when not teaching *ex cathedra* or solemnly, the Encyclicals

[11] Pius XII, *Humani Generis* (Washington: NCWC), n. 20.

must be interpreted as *authoritative* pronouncements of the ordinary living *magisterium,* so much so that when the Popes manifestly take a definite position, theologians are not free any longer to present other views as though they might be equally acceptable. For example, after the publication of *Mystici Corporis,* one is bound to hold that the Roman Catholic Church is identical with the Mystical Body.[12]

(c) What is required of all the faithful (clergy and laity, theologians and unlearned) is a firm, interior, intellectual assent to the teachings of the Papal Encyclicals. When the Popes take a definitive stand in these documents, this is the Catholic position; there is no room for argumentation for any other.

These points are taught clearly by *Humani Generis.* The Encyclical does not, however, end all research, all discussions, all disputes about the subject matter included in Encyclicals. It is only when their Papal authors *clearly* single out one opinion that the Encyclicals propose *the* Catholic position; in other matters, they provide a framework for lawful discussion, but they do not solve all difficulties, nor are they intended to end all discussion. Thus, the Pope himself declares it desirable to "embody in [philosophy] cautiously the sound fruits of human progress . . ., but never may we subvert it or contaminate it with false principles. . . . The *Magisterium* does not forbid that the theory of evolution concerning the origin of the human body . . . be investigated and discussed by experts . . ., but let all be prepared to submit to the judgment of the Church."[13]

It is impracticable here to explain in detail the response due to other papal documents containing social teachings. Suffice it to say that Papal Allocutions, Decrees of the Roman Congregations, and the like, deserve respectful consideration always; and when they are addressed directly or indirectly to the whole Christian world, as declarations of the Holy See, they must generally be looked upon in the same light as the Encyclicals.[14]

Generally, Catholics respond to the recognized Papal teachings, when properly promulgated and understood, with a generous and unhesitating obedience. There is a temptation here to deplore past situations and to assay the varied culpability for the lack of integra-

[12] *Ibid.,* n. 27; Pius XII, *Mystici Corporis* (Washington: NCWC), n. 13.
[13] Pius XII, *Humani Generis,* nn. 30 and 36.
[14] O'Connor, *Catholic Social Principles* (Westminster, Md.: Newman, 1956), 53 ff.

tion that Catholic Social Teaching has achieved in the total presentation of the Church's moral program. Pope Pius XI himself included some Catholics among the number who had received Leo XIII's *Rerum Novarum* with hostility or the judgment of impracticable.[15] It is our task, however, to proceed to a consideration of the role Bishops play in the Church's teaching process.

Bishops are the successors of the Apostles and by divine institution are placed over particular churches which they govern with ordinary jurisdiction under the authority of the Roman Pontiff. Thus Canon 329 describes residential bishops, called "Ordinaries" because their ruling power is not delegated but received with their canonical assumption of office by law.

In a general council of the Church (Ecumenical), under the authority of the Pope who officially convokes the council and approves its decrees, the Bishops together represent the supreme power of the Church and exercise infallibility in their doctrinal decrees. When joined in particular councils, plenary (regional) or provincial, with the approval of the Holy See, they exercise collective jurisdiction over the territory represented, i.e., the conciliar decrees oblige all the faithful in the entire territory (e.g., the 19th century *Plenary* Councils of Baltimore bound all Catholics in the then United States), though each residential Bishop may dispense in particular cases for a just cause.[16] "Individual Bishops or even groups of Bishops in particular councils are not infallible in teaching, yet they are, under the authority of the Pope, true teachers of doctrine for those under their charge."[17] These Bishops enjoy ordinary, immediate jurisdiction in their dioceses though subordinate to the Pope.

With the help of these translations and paraphrasings from the Code of Canon Law, we can safely draw the following conclusions regarding the response due from the faithful to the official use of episcopal power:

1. We owe the assent of faith, aided by God's graces, to the doctrinal definitions of the Bishops assembled in the twenty Ecumenical Councils already held with Papal approval.

[15] Pius XI, *Quadragesimo Anno, Five Great Encyclicals* (New York: Paulist Press), n. 14.

[16] *Codex Iuris Canonici*, c. 291, § 2.

[17] *Ibid.*, c. 1326.

2. When the Bishops act as channels of promulgation for Papal teachings, we owe them at least the firm assent of mind and obedience of will due to such use of authority.

3. Groups of Bishops (apart from general councils) and individual Bishops are not infallible, but by divine right they are successors of the Apostles in the teaching office of the Church, and therefore are true doctors and teachers. In fact, besides "the Roman Pontiff for the universal Church, and Bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ."[18]

In the United States, besides the obligation shared with all Catholics in regard to the Encyclicals and other Papal documents offering social teaching to the world, we have an obligation always and only when our Bishops, together in particular councils, or individually for their respective dioceses, declare a definite teaching to be authentic or condemn others on moral grounds. The Bishops alone can proclaim *the* Catholic position authoritatively; other "teachers" can speak with authority only when delegated by the Bishops; otherwise their only authority is the logic of their arguments. Note well, however, that the American Bishops' annual statements may express the common viewpoint of the Bishops assembled, but do not bind as conciliar decrees either Bishops or their subjects.

There is a further question which still remains to be discussed: Where does "the sphere of morality" begin, and consequently where does the competency of the Church begin, in various areas of social and economic questions? The general principle is clear; as Pius XI explained:

> The Church believes that it would be wrong to interfere without just cause in earthly concerns; but she can never relinquish her God-given task of interposing her authority; not indeed in technical matters, for which she has neither equipment nor mission, but in all those that have a bearing on moral conduct. . . . For it is the moral law which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which Nature, or rather the Author of Nature, has established for them, duly subordinating the particular to the general.[19]

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[18] Pius XII, "Address to Cardinals and Bishops," Rome, May 31, 1954, *Authority of the Church in Temporal Matters* (Washington: NCWC). Cf. also *Codex Iuris Canonici*, c. 1326.

[19] Pius XI, *Quadragesimo Anno, op. cit.*, nn. 41, 43.

One can abuse the Church's mission in either of two ways: *first* by enmeshing the Church in purely technical matters, for example, the choice of a particular political system with a condemnation of others, even though they may be morally acceptable; *secondly,* by unduly limiting the authority of the Popes and Bishops to "strictly religious matters," such as statements of Faith or administration of the Sacraments, as though the moral law did not extend to the so-called "realities of life."

It is this latter tendency that Pope Pius XII had in mind when he asked the Cardinals and Bishops assembled in Rome for the canonization of Pope St. Pius X to "consider and weigh certain ideas, tendencies, and ways of acting" in our day.[20] The whole matter of the Natural Law, he indicated, "its foundation, its interpretation, its application, so far as their moral aspects extend are within the Church's power. . . . Therefore when it is a question of instructions and propositions which the properly constituted shepherds (the Roman Pontiff for the whole Church and the Bishops for the faithful entrusted to them) publish on matters within the Natural Law, the faithful may not invoke that axiom (which is wont to be employed with respect to the opinions of individuals): the 'strength of the authority is no more than the strength of the arguments.' Hence, even though to someone, certain declarations of the Church may not seem proved by the arguments put forward, the obligation to obey still remains."[21]

The "sphere of morality" therefore is presumptively as universal as man's responsibility for his acts before God. It includes all the fields of human activities, economic, family, political, juridical, international, inasmuch as these areas, while they have their own proper sciences to guide them to their special ends, are all embraced under and are subordinate to the final end of the human species and of its individual members: eternal happiness in the possession of the *Summum Bonum,* God.

Again, the moral law deals with means, since it must guide the consciences of all men in every field in which they must make a choice between moral good and moral evil, between virtue and vice, between sin and the service of God. One expects from the Church, therefore, the guardian and interpreter of the whole moral

[20] Pius XII, *op. cit.,* 2.
[21] *Ibid.,* n. 15.

law, promulgation of her teachings not merely in the field of the Liturgy or of Sacred Music, but in matters of Marriage, Education, Labor-Management, Interracial Justice, Socialism, Communism, and International Order (as *"de facto"* we know exist in the Encyclicals and Papal documents of the last eighty years or more, which, in these matters, have offered challenges to the consciences of men and nations). If we but had time to examine minutely each encyclical, we should find that the Popes in each question vindicate their right to speak by a forceful reassertion of the teaching role of the Church. For our purpose here, we might recall that both Pope Leo XIII and Pope Pius XI found it necessary or at least useful to do this in their great encyclicals on the Social Question;[22] and that Pius XI condemned the purely secularistic view of Marriage and the Family,[23] and of political structures.[24]

In the United States, the careful observer may find two major hindrances to the fulfillment by the Church of her duty of offering moral guidance on social and economic questions: (1) There is a lack of knowledge of Papal teachings, perhaps far less than that of which Pius XI complained in 1931,[25] but still prevalent enough to offer a formidable obstacle for the teaching tools and agencies of the American Church to overcome. Some seminaries, colleges, and other schools still lack basic courses; social science and religion texts, adult education literature, and popular discussion material still leave gaps in any effective approach to the average Catholic mind. (2) There is a tendency on the part of some, while admitting the basic principles regarding the Church's authority, to question the application of her social teaching to American situations, or at least to manifest a reluctance to implement the teaching in certain fields, pleading that an indefinite delay will allow time to solve existing problems.

This latter tendency deserves careful study. As to the applicability of the Encyclicals, we must remind ourselves, of course, that the Popes deal with universal principles, and that there are notably different situations throughout the world to which they are intended

22 Leo XIII, *Rerum Novarum, Five Great Encyclicals* (New York: Paulist Press), nn. 13, 22; Pius XI, *Quadragesimo Anno, op. cit.*, n. 41 ff.

23 Pius XI, *Casti Connubii, op. cit.*, nn. 3, 103.

24 Pius XI, *Divini Redemptoris, op. cit.*, n. 77.

25 Pius XI, *Quadragesimo Anno, op. cit.*, n. 14.

to apply. But having granted that social and economic conditions vary radically in the United States from those, say of China or even of France, the reasonable conclusion is not that the Encyclicals do not apply at all but rather that they apply variably. Because the Chinese peasant may be denied even a starvation wage, one may not reason that all Americans, or all average workers in America, receive a family, living wage. Or because American capitalism is not the same as the discredited European brand, it does not follow that the United States, center as it is of world capitalism, is completely free of the exaggerated capitalism, "the serious effects of which the Church has never ceased to denounce."[26]

As for the plea that time is needed to solve certain problems concerning which the moral principles are definite (segregation, for example), there is again room for a distinction. In so far as the principles become clear to the conscience of each individual, there can be no excuse for even a momentary hesitation in one's thoughts, words, or deeds. All men are going to be judged precisely on their love for Christ as identified with other men: "Inasmuch as you did it to these, my least brethren, you did it to Me."[27]

The Church teaches the universality of the Redemption, without exception by race or color; she is equally emphatic about the unity and basic equality of men before God. One cannot therefore reconcile racial prejudice or injustice with a Catholic conscience formed according to the Church's teaching. Where prejudice has become institutionalized, however, becoming as it were part of a culture with legal sanctions to strengthen it, individuals may be helpless for a time to change discrimination in social habits and institutions. Nevertheless, it does not follow that indefinite delay should be countenanced, or that individuals or groups may shift their responsibility for achieving interracial justice to the passing of time, or to some future generation. *Under the guidance and authority of their Bishops,* all Catholics have a positive obligation to form their consciences properly, and to help change institutions, always according to their capacity and opportunity.

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[26] Pius XII, *Menti Nostrae,* trans. *On Holiness in Priestly Life* (New York: Paulist Press, 1951), n. 123.

[27] *Matt.* 25:40.

HOLY MOTHER OF GOD

When he recites the Litany of Loreto, the devout Catholic addresses forty-nine distinct petitions to Our Lady. In all of these petitions, only one favor is asked of her. We beg her to pray for us. We seek the incalculable benefit of her intercession in our behalf before the throne of God. And, in the light of God's revealed truth, we know that her prayer for us will be brought about by the force of our petitions, and that her prayer will be instrumental in bringing us the graces we need.

But, even though the favor we seek from Our Lady is always the same, each of the petitions to her in her Litany of Loreto differs from all the rest in the way in which we call upon her. In the first of these petitions we address her by her glorious name of Mary, and we hail her as endowed with the most fundamental of her prerogatives, that of holiness. And, in each of the other forty-eight petitions we direct to her, we use the various titles that describe her and her unique position in the supernatural economy of the universe. The first of these titles, and the one upon which all the others depend, is her designation as the true and holy Mother of God.

It is a matter of common knowledge that all the other prerogatives of Mary, in the actual order of God's predestination, follow from the basic fact that she was chosen from all eternity to be the Mother of Jesus Christ, the Incarnate Word of the living God. It is by reason of the fact that her Son is a divine Person that she has been endowed with those qualities which constitute her truly the Mirror of Justice, the Seat of Wisdom, the Spiritual Vessel, the Help of Christians, and the Queen conceived without original sin. God gave her these magnificent supernatural gifts because they were as it were called for by and connatural to her dignity as the Mother of God.

What is most vitally important about this most basic of all Mary's titles, however, is the fact that it expresses in a uniquely clear and effective way the central truth of our Catholic faith about Our Lord Himself. When the third ecumenical council, the glorious Council of Ephesus, wished to set forth in the strongest possible way the divinely revealed truth which had been denied in the heresy of Nestorius, it chose to define as divinely revealed the truth that the Holy Virgin is actually the Mother of God. It was in this way that

the Fathers of that great Council brought out the divinely revealed truth that Jesus Christ, the Son of Mary, is not merely a great and good man in whom the Word of God came to dwell in an especially fruitful and intimate way, but is really the Incarnate Word of the living God.

Incidentally, we are all indebted to Monsignor Igino Cecchetti for his brilliant article in the January, 1959, issue of *The American Ecclesiastical Review*, in which he presented evidence to show that, from at least about the year 250, Our Lady had been hailed as the Mother of God in the liturgical prayer of the Egyptian Church. He has thus pointed up the fact that, from the very earliest times, the Church militant of the New Testament has been accustomed to express its certain belief in Our Lord's divinity through its willingness to designate His Mother as the Mother of God.

When, in the Litany of Loreto, we advert to Mary's real and actual dignity as the Mother of God, we take cognizance of the fact that Our Lord Jesus Christ, the Incarnate Word of God, had a human body which was derived from and which had its origin in Mary's own immaculate flesh. He was both God and Man. And, in all truth, Mary is His Mother just as really as any other woman is the mother of the children to whom she has given birth. The Person born of Mary is the Person who actually subsists in a divine as well as in a human nature.

The nearness to God which was Mary's by the very fact that she is the Mother of the Incarnate Word is obviously something unique in all the world of creatures. No other being distinct from God is or can be as intimately joined to the Creator as this woman who gave birth to the Incarnate Word. It is a dignity ineffable above anything to which even the most perfect of the created pure spirits could be raised.

Now God's gifts are perfect. God does all things well. The closeness to the living God which Mary possesses by the fact that she is the Mother of Christ carries with it the most perfect and intense life of grace and holiness that God has ever granted or ever will grant to any of His intellectual creatures. By reason of the fact that Mary is the Mother of God, her supernatural life of sanctifying grace is the source of the most vital and complete enjoyment of the Beatific Vision and the most powerful love of charity for God among all the blessed who are or ever will be with God in heaven.

In this clear light of the Beatific Vision, Our Lady sees, in her contemplation of the Godhead, all of those for whom her Divine Son died on the Cross. She knows all of their spiritual needs, and she realizes all of the dangers which may threaten them. And, more clearly than any other creature in all God's universe, she is aware of the glorious end in which they are to achieve their own eternal happiness and God's external glory.

The power of her love for God makes her desire the salvation of those for whom her Divine Son suffered and died more intensely and powerfully than any other creature. And, because her love for God, and her desire for the accomplishment of God's will, is stronger than that of any other creature, her prayer to God has a unique force and efficacy. Thus she is preeminently qualified to act as our Advocate before the throne of the Triune God. And, in the last analysis, the Litany of Loreto, and all the other prayers in which the faithful beg her, as the Mother of God, to pray for them, take cognizance of this truth.

It would seem that, in the Liturgy of the Roman Church, this teaching on the subject of prayer to Our Lady as the Mother of God is brought out with maximum clarity in the collect of the Mass for the Feast of the Annunciation. This is of course the feast of the Incarnation. It is the day on which the Church celebrates the moment in which Our Lady actually consented to become the Mother of God, and actually received this sublime dignity. And, in the Mass for that day, the Church offers this glorious prayer to God.

O God who has willed that, through the announcement of the Angel, Thy Word should take flesh from the womb of the Blessed Virgin Mary, grant to us who beseech Thee, that we who truly believe that she is the Mother of God, may be aided by her intercession with Thee.

In the collect of the Mass for the Feast of the Assumption, we direct this petition to God Himself. In the Litany of Loreto we ask Our Lady for the favor of her patronage and her intercession before the throne of God. And in both instances we are acting in accordance with the will of God, who directs us to seek the favor of her help for the attainment of our own salvation and of His glory in us.

God wills that we should know and acknowledge the actual order of the supernatural universe. He wills that we should be aware of and manifest our awareness of the dignity He has given to the humblest of maidens, whom He has made His Mother. We come

to the cognizance of the dignity He has given her when we accept the teachings of the Catholic faith. And we express our acknowledgment of her unique nearness to God, and her singular power of intercession before His throne when we call upon her aid in our struggle to do His will.

By the grace and the mercy of God, our prayers to her, the Mother of God, will not go unanswered.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for June 1909 is entitled "The Need of a Vernacular Liturgy in the United States." The anonymous author quotes a letter written by Father (later Bishop) John Carroll in 1785, expressing the hope that the Holy See would permit a liturgy in English in England, Ireland and the United States. The author himself recommends certain portions of the liturgy in the vernacular—such as the administration of Baptism and Extreme Unction—but does not favor the vernacular for the Holy Sacrifice. His conclusion foreshadows what has now been accomplished: "We would draw the conclusion that there are sufficient motives for requesting the Holy See to sanction the alternative use of an authorized version of the Roman Ritual.". . . Fr. T. Martin, S.J., writes on the Congregation of the Index in his series on the Roman Congregations. . . . Fr. J. R. Fryar contributes an article on "Whitsuntide in Olden Times," describing some of the customs prevailing in mediaeval England in connection with the feast of Pentecost. One of these customs was the Whitsun Ale, a banquet conducted by the parish wardens, the proceeds of which went to the church for needed repairs and for charitable purposes. . . . This issue contains two more chapters of Canon Sheehan's novel, *The Blindness of the Reverend Doctor Gray*. . . . The Analecta contain the Litany of St. Joseph, recently approved by the Sacred Congregation of Rites. We also read in this section the decree of the Holy Office excommunicating in the most severe manner the Modernistic Italian priest, Romulus Murri. . . . The Studies and Conferences section contains two letters on the topic of liturgy in the vernacular. . . . Fr. J. A. Ryan replies to the objections brought up by Fr. Slater, S.J., concerning Fr. Ryan's views on stockwatering. . . . A letter from a subscriber asserts that altar-breads that have been baked considerably longer than three weeks may be regarded as recent, at least in some regions, where disintegration is not rapid. . . . The ceremony of dismantling an abandoned church is also described in this section. F. J. C.

Answers to Questions

STRENGTHENING THE MARRIAGE GUARANTEES

Question: There have recently been several decisions from our courts which reject the value of the guarantees made by those entering a mixed marriage. In other words, when the Catholic party dies, and the non-Catholic party throws aside the promises he made to bring up the children as Catholics, the court will support him, and the pleas of the relatives of the deceased Catholic are of no avail. Could you suggest some means whereby the non-Catholic would be legally bound to fulfil the guarantees he made at the time of the marriage?

Answer: In *The American Ecclesiastical Review* for April, May and June 1932, the Rev. Robert White, LL.D., later Dean of the School of Law at the Catholic University of America, discussed this question at length, and proposed a procedure which he believed might give strength to the promises in question. His suggestion, in brief, was that the non-Catholic make the guarantee to bring up the children as Catholics and not to interfere with the religious practices of the Catholic *in the form of a contract* with the Catholic party. This contract would bind him to fulfil the guarantees *in consideration of the marriage consent of the Catholic party.*

Fr. White recommended a contract of this form: "We .... hereby mutually promise each other that all the children of our marriage shall be baptized and brought up solely in the Roman Catholic religion. Each of us enters this agreement with full knowledge of the meaning of the religious belief and its significance to the said (Catholic party). And each of us further understands that the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage and consequent change of status of the said Catholic party. And, as added and further inducement, in consideration of these promises I (non-Catholic party) further promise not to interfere in any way with the faith of the said (Catholic party) and the exercise of (his or her) religion.

"These promises and covenants herein contained for the effectual carrying out of the same shall inure to and be binding on our respective heirs, next of kin, administrators, executors and/or subsequent guardians and their successors." (*The American Ecclesiastical Review,* LXXXVI, 6 [June 1932], 598.)

This document should be signed by two witnesses. Dr. White did not give any absolute assurance that its value would be recognized in court; and I do not know to what extent his suggestion has been put into practice by chanceries, and whether or not any guarantees strengthened in this way have been adjudicated by our courts. But, at any rate, I believe that it would be commendable to have the promises made in this contractual form on the occasion of mixed marriages, with the hope that then they would obtain some recognition in our courts.

HOW EARLY MAY EXTREME UNCTION BE GIVEN?

Question: If a person is afflicted with a lethal illness, such as cancer, but it would seem that he will probably live for a year or more, may Extreme Unction be administered?

Answer: Regatillo-Zalba make this statement relative to the problem presented by our correspondent: "If the disease brings with it a sure danger of death, but remotely—for example, after many months, as in the case of tuberculosis—Extreme Unction is validly conferred. Whether this can be done licitly depends on the circumstances—the state of the ailment, the spiritual good of the sick person, the scandal that might arise from the fact that a person is anointed while he is still fulfilling his tasks, etc." (*Summa theologiae moralis,* III, n. 649). Capello gives a similar answer (*De sacramentis,* III, n. 241).

I do not favor these restrictions concerning the *lawfulness* of the sacrament when there seems to be a considerable period intervening before death. I believe that in the case described, the administration of the sacrament will be both valid and licit. For, as soon as there is a truly probable danger of death from some bodily condition now present, the sacrament can be greatly beneficial to the sick person. Its powerful graces will comfort and console him in the hours of sadness that will naturally come during the period of waiting. Moreover, the secondary effect of restoration to health can

best be hoped for when Extreme Unction is given in the very beginning of the lethal sickness. Finally, it must be remembered that not infrequently a person who is afflicted with a dangerous illness that apparently will not cause death until after a number of months or even a year suddenly succumbs. Hence, I hold that as soon as there is a solid probability that a person has some affliction that will cause death, though only after a considerable period of time, he may be validly and lawfully anointed. If there is feared any scandal from the fact that one who is able to be at his daily tasks is given Extreme Unction (and I doubt that any scandal will arise from this) the sacrament could be given secretly, with only the sick person aware of it.

In favor of this more lenient opinion Noldin-Schmitt can be quoted: "A sick person can be validly and lawfully anointed if he is suffering from consumption or some similar disease, even if it is foreseen that he will live some months or even an entire year" (*Summa theologiae moralis,* III, 444). Damen also writes: "Extreme Unction can be given validly and lawfully as soon as the sick person is in danger of death, although not yet proximate" (*Theologia Moralis,* II, n. 544).

While a sick person *can* be anointed in the early stages of a lethal disease, there is no *obligation* for him to seek the sacrament until death seems more proximate—even according to the opinion of those who believe that *per se* there is a grave obligation to receive Extreme Unction.

A PROBLEM IN PARENTAL RIGHTS

Question: If a father asks his teenage son whether or not he has attended Mass on a Sunday, is the boy obliged to admit his sin, if he has missed Mass? Has a youth any obligation to tell his father that he has the habit of solitary sin, if the parent questions him on this matter?

Answer: I believe that a father has the right to question his son, and the son the obligation to answer truthfully, in regard to matters of conduct that by their nature are public. Accordingly, the father who wishes to give the boy guidance and direction in the moral sphere could ask him whether he has gone to Mass on a day of

obligation, whether he drank excessively at a party, whether he perpetrated any vandalism, with what companions he associates, etc., and the son would be bound to answer truthfully. On the other hand, I do not believe that the boy would be obliged to admit acts of solitary sin, or even immoral deeds with another because such deeds by their nature are secret. Of course, a good father might request his son to be frank with him on such matters, so that he can give him advice and assistance in his moral difficulties. Furthermore, whatever questions are lawfully asked by the father of one of his children could also be lawfully asked by the mother, since she too has the obligation to direct and to protect the morals of her children. However, if the parents questioned the boy in the presence of others—even of his brothers and sisters—I believe that ordinarily he can deny his guilt, since he is not bound to confess his sins to these others. It is appropriate to add that if a teacher asks a child publicly in class whether he attended Mass the previous Sunday, he may answer in the affirmative even if he missed Mass, because he is surely not bound to confess a mortal sin in the presence of the other children.

NUNS AS DANGEROUS DRIVERS

Question: Nowadays many of our good nuns are driving cars. But some of these saintly drivers wear headgear that definitely obstructs the vision requisite for safe driving. Will you please comment on the morality of driving under such circumstances?

Answer: We must apply the general principles of morality to a situation such as is described by our correspondent. The obligation to take all reasonable precautions against accidents that may be fatal to the driver or to others leads to the logical conclusion that if a nun's headgear is such as to interfere with her vision of what is going on at either side of the car (and, perhaps, also in the rear) she should change her type of headgear or give up driving. The recommendation of Pope Pius XII that nuns adapt their dress to present-day conditions can be very appropriately applied to the situation we are considering.

FRANCIS J. CONNELL, C.SS.R.

HOLY WEEK PROBLEMS

Question 1: On Holy Thursday the tabernacle is to be empty before the services. When does one extinguish the sanctuary lamp?

Answer 1: The tabernacle lamp is extinguished at the time the Blessed Sacrament is removed before the evening Mass of Holy Thursday. At the same time the tabernacle veil (*conopaeum*) should be removed.

Question 2: Is the Gospel of the Holy Thursday Mass to be kissed at the end of its reading?

Answer 2: Since there is no rubric to the contrary in the *Ordo Hebdomadae Sanctae Instauratus,* the Gospel should be kissed at the end of its reading (simple ceremony) or chanting (solemn ceremony).

Question 3: Are wooden clappers after the Gloria of Holy Thursday still in vogue, or are they as obsolete as Tenebrae?

Answer 3: Nothing is said in the new legislation about the wooden clappers. The presumption would be that they may still be used.

Question 4: On Good Friday, is the procession from the Repository to the altar to be a reversal of the Maunday Thursday procession or is the route taken to be by "the short way"?

Answer 4: There is considerable difference now between the procession on Holy Thursday and this part of the ceremony on Good Friday. On Holy Thursday there is a solemn procession *more solito* to the Repository. On Good Friday, in the solemn ceremony, after the Adoration of the Cross, the celebrant, deacon, and subdeacon change at the bench to violet vestments. The deacon then goes to the altar, spreads a corporal at the center of the mensa, and goes to the Repository accompanied by two acolytes without candles (and by another minister who is to carry the *umbella* on the return), while the celebrant, subdeacon, clergy, and people remain in their places in silence. At the Repository the deacon removes the Blessed Sacrament, puts on a white humeral veil with the ends of which he covers the ciborium, and returns to the main altar by a direct route accompanied only by the two acolytes (who will have picked up the customary acolytes' candles at the Repository) and by the

minister holding the *umbella.* He mounts the altar steps at the center, places the Blessed Sacrament on the corporal, genuflects, removes the humeral veil, steps off to the Epistle side and awaits the arrival of the celebrant and subdeacon from the sedilia. While the Blessed Sacrament is being carried to the main altar, the celebrant, subdeacon, clergy, and people kneel. In the simple ceremony, the celebrant himself goes to the Repository and carries the Blessed Sacrament to the altar.

Question 5: How does one sprinkle water on the New Fire without extinguishing it? How can one bless it without extinguishing it?

Answer 5: The ingenuity of the celebrant must dictate the solution to this problem. He should carefully shake off excess holy water as he takes the aspergil from the pail and he must not be too vigorous in the act of sprinkling. A similar problem exists on Ash Wednesday when the too generous celebrant may turn a dish of ashes into a bowl of black mud.

Question 6: The New Fire creates an additional problem in the vestibule. How do you keep it from smoking up the ceiling?

Answer 6: Is the ceremony long enough and does the fire continue to flame high enough to create a really serious problem? If your experience prompts an affirmative answer here, perhaps you could temporarily suspend a metal tester some distance above the fire.

Question 7: As an additional *"obiter dictum"* : in the Canon of the Mass, if the period were deleted before the *"Per omnia saecula"* immediately preceding the Pater Noster, the continuity of thought expressed in the *"Per Ipsum,"* etc., would not be interrupted. What think you?

Answer 7: Your point (no pun intended) is well taken. The text of the *editio typica* of the *Ordo Hebdomadae Sanctae Instauratus,* which has changed the punctuation of the Preface to read *"Domine, sancte Pater, omnipotens aeterne Deus,"* retains the period which the Roman Missal has after *"omnis honor et gloria."* However, a number of priests mark the continuity between the enunciated *"Per omnia"* and the silent Canon by pausing noticeably between the *"Amen"* and *"Oremus: Praeceptis"* etc.

THE CRUCIFIX ON GOOD FRIDAY

Question: What would you say of extending a large black veil before the main altar of a church on Good Friday for the *Tre Ore* services? This veil completely obscures the main altar, properly stripped according to the rubrics. Before the veil stands a large crucifix with candles as a setting for the services.

Answer: The setting you describe for the now rather pointless *Tre Ore* services would seem to savor of theatricalism. Furthermore, it would seem quite inappropriate, on Good Friday of all days, to obscure the altar even to lend greater emphasis to the crucifix. The rubric given in the OHS at the beginning of the Fourth Part of the Liturgical Action of Good Friday directs that, after the completion of the Adoration of the Cross, the Cross be carried by the acolytes, who are accompanied by two other acolytes with lighted candles, to the altar where it is to be set up high in the center in such a way that it can be easily seen by the people and yet not interfere with the rest of the ceremony. Thus the liturgy keeps the Cross and the altar of sacrifice, the symbols of the bloody and the unbloody immolation of Christ, united. At the very beginning of Friday's ceremony, the significance of the altar is even more strongly emphasized by the rubrics there given: in spite of the fact that the altar at this time is absolutely bare, without cross, candles, or altar cloths, the clerics, ministers, and celebrant are directed on arrival at the altar to make a reverence *to the altar (eidem altari reverentiam faciunt).* Bugnini, commenting on this rubric, after reminding us of the words of the Pontifical *("Altare quidem sanctae Ecclesiae ipse est Christus")* and of St. Ambrose *("Altare est forma corporis Christi")* remarks that "it is most appropriate that on this day, on which the sacrifice of Christ on the Cross is commemorated, a special act of veneration should be paid to the altar, on which Christ, under the eucharistic species, is daily immolated" (*Eph. Lit.* LXX [1956], 170 f.). Why then hide the altar on Good Friday?

JOHN P. MCCORMICK, S.S.

Analecta

THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

DUBIUM

This Supreme Sacred Congregation has been asked whether, in the choice of a representative of the people, it is licit for Catholics to give their vote to those parties and those candidates who, though not professing principles in contrast to Catholic doctrine, or who openly attribute to themselves the qualification of Christian, do nevertheless, in fact, unite with the communists and favor them by their actions.

During the meeting of Wednesday, March 25, 1959, Their Eminences, the Most Reverend Cardinals responsible for the defense of the Faith and morals decreed that the answers be:

Negative, according to n. 1 of the Decree of the Holy Office dated July 1, 1949.

This resolution of the Most Eminent Fathers was submitted to the Supreme Pontiff at the audience granted to the Eminent Cardinal Pro-Secretary of the Holy Office on April 2. His Holiness approved it and ordered its publication.

Given at Rome, from the Palace of the Holy Office, April 4, 1959.

HUGH O'FLAHERTY
Notary

Book Reviews

PROBLEMS IN THE LITURGY. By Gerard Montague. Westminster, Maryland: The Newman Press, 1958. Pp. vii + 451. $5.50.

As Fr. Montague states in his foreword, this volume is a compilation of liturgical questions which have been previously discussed in the *Irish Ecclesiastical Review.* (Only a few have particular reference to Ireland.) The greater part is devoted to questions of a general nature and interest.

At times, it is the experience of every busy priest to find himself in a dilemma in matters liturgical. "To do this, or not to do this?" Therefore, no one would underestimate the vital need for a "refresher" course in Rubrics and Church practices in general. For this reason, all priests will welcome this compilation. The questions submitted are both practical and of universal interest; and the replies are quite thorough and fully substantiated by authority.

However, it is unfortunate that this volume went to press before the appearance of the latest decree on "Sacred Music and the Sacred Liturgy" (Sept. 3, 1958). The answers to some questions will therefore need revising. For example: when Father Montague speaks of the vernacular prayers at Mass (pp. 25 ff.), while emphasizing that Latin is always to be used in the responses of a Dialogue Mass, he makes mention of the fact (p. 28) that "even most enthusiastic advocates of the vernacular Dialogue Mass agree, however, that the Pater Noster is traditionally reserved to the Celebrant alone." He then states that the Ordinary can determine the limits of prior decrees, and determine how the congregation can assist. Does he mean to imply now that it is up to the Ordinary to decide whether and how the congregation may recite the Pater Noster? But the new decree states: "In read Masses, the entire Pater Noster, an appropriate and ancient prayer in preparation for Communion, may be recited by the faithful, but only in Latin, and with all joining in the Amen." (NCWC translation, p. 13.) Again, in his reply to the matter of singing the Benedictus before the Elevation (in a Missa Cantata or Solemnis) (p. 235), the new law is quite clear in stating: "The Sanctus and Benedictus if chanted in Gregorian, must be sung without a break, otherwise, the Benedictus is to be sung after the Consecration." (NCWC translation, p. 11.) There is no further question about this matter!

With some revision, in the light of this new decree, Fr. Montague's book can well be considered a welcomed contribution, and a helpful

manual to priests seeking information in matters of daily liturgical problems.

ANGELUS A. DE MARCO, O.F.M.

MY FIRST SEVENTY YEARS. By Sr. M. Madeleva, C.S.C. New York: The Macmillan Co. 1959. Pp. 172. $3.50.

Sister Madaleva's brief autobiography is a joy to read. As woman, as American nun, as teacher and builder, as poet, Sister Madaleva's life has been full. She is outstanding among the Catholic women of our country.

Her autobiography moves simply and cleanly. She does not often linger: her travels and friendships speed by with the turning of too few pages; she speaks more of others than herself. For all that, she makes the Rocky Mountains of Utah come out clear against the blue sky as she reminisces; the long line of the Pacific rolls in restlessly to shore, from her pen's touch. The days when she went as a young nun (those of the "Dark Night") to the University of California, where her first paper, read past the bell to a silent class, was judged good enough for immediate publication; the days when a thousand dollars measured out the time for a happy assignment to Oxford (and thus to the Continent)—the day when an Irish gale all but blasted Holy Cross headgear and veil into the sea; a "Christmas in Provence" that has since come to life in a poem: such days leap to vivid life. A warm, active, lively woman lived them.

Sister Madaleva's countless friends in the literary and intellectual world, and her other friends, more numerous still and perhaps far more important to her, her daughters and her "nephews," are tokens of the richness of a nun's love. It is in this vein that thoughts provoked by Sister Madaleva's book seem most rich. The sense for beauty, a *largeness* of spirit, the audacity of dreaming and of doing—is it to these, rather than to timidity and uniformity, that obedience and discipline call the brides of God? "Lord of all kings," cried Teresa of Avila, "Thy Kingdom is not fenced in by trifles, but is infinite." Cardinal Newman, a favorite of Sister Madaleva's, would agree. Sister Madaleva's little book makes one wonder if anywhere in the world, or in history, nuns have taken the strides toward a cultured, intelligent, and perfect womanhood, remaining poor, chaste, and obedient, as is becoming increasingly possible in America of our mid-century. Sister Madaleva has been in the vanguard, if indeed she has not led the leaders.

MICHAEL NOVAK, C.S.C.

Books Received

CHRIST AND THE CHRISTIAN. By Robert W. Gleason, S.J. New York: Sheed & Ward, 1959. Pp. 179. $3.00.

THE ROLE AND FUNCTION OF THE SPIRITUAL DIRECTOR IN THE MINOR SEMINARY. By Valentine W. Young, O.F.M.Cap., Washington: Capuchin College, 1959. Pp. viii + 72.

THE RELIGION OF ISRAEL. By Albert Gélin, S.S. New York: Hawthorne Books Publishers, 1959. Pp. 111. $2.95. This book is volume 65 of *The Twentieth Century Encyclopedia of Catholicism.*

THIS IS YOUR TOMORROW . . . AND TODAY. By Rev. M. Raymond, O.C.S.O. Milwaukee: The Bruce Publishing Company, 1959. Pp. xiv + 207. $3.95.

CONNUBIA CANONICA. By Joseph Bank. Rome, Freiburg im Breisgau, and Barcelona: Herder, 1959. Pp. xvii + 599.

CORPUS CHRISTI: THE NATURE OF THE CHURCH ACCORDING TO THE REFORMED TRADITION. By Geddes MacGregor. Philadelphia: The Westminster Press, 1959. Pp. 302.

THE DIVINE OFFICE. New York: Herder and Herder, 1959. Pp. xxxi + 661. $5.25 Bound in leatherette. $6.00 Bound in leather.

LA CONFESSION. Par L'Équipe sacerdotale de Saint Séverin. Paris: Desclée De Brouwer, 1958. Pp. 156.

BISHOP FOR THE HOTTENTOTS: AFRICAN MEMORIES 1882-1909. By Bishop John Marie Simon, O.S.F.S. Preface by Bishop Francis Esser, O.S.F.S. Translated by Angeline Bouchard. New York: Benziger Brothers, Inc., 1959. Pp. xiv + 235. $3.75.

THE BRIDE: ESSAYS IN THE CHURCH. By Daniel Berrigan, S.J. New York: The Macmillan Company, 1959. Pp. 142. $3.50.

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IN SEARCH OF THE UNKNOWN GOD. By Maurice Zundel. Translated by Margaret Clark. New York: Herder and Herder, 1959. Pp. 195. $3.50.

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QUELQUES MATÈRIAUX DE SOCIOLOGIE RELIGIEUSE CANADIENNE. By Louis Edmond Hamelin and Colette L. Hamelin. Preface by Georges Henri Lévesque, O.P. Montreal: Les Éditions du Lévrier, 1956. Pp. 156.

HANDBOOK OF CATHOLIC ADULT EDUCATION. Edited by Sister Jerome Keeler, O.S.B. Milwaukee: The Bruce Publishing Company, 1959. Pp. 95. $1.35.

CHURCH AND STATE IN MARITAIN'S THOUGHT. By Anicetus Tamosaitis, S.J. Chicago: 2345 West 56th Street, 1959. Pp. 123.

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THE SPIRITUAL GENIUS OF ST. THÉRÈSE. By Jean Guitton. Translated by a Religious of the Retreat of the Sacred Heart. Westminster, Maryland: The Newman Press, 1958. Pp. 51. 50¢.

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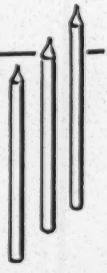

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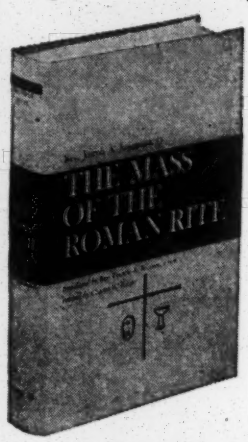

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